The Christian Century

PUBLISHED WEEKLY

Christian Hope and Mystery

By Daniel Day Williams *(Second article in a series)*

Elder Statesmen Warn

An Editorial

A Fearless National Policy

By Vera Micheles Dean

February Survey of Books

Reviews of Nine New Volumes

FEBRUARY 3, 1954

In This Issue

DANIEL DAY WILLIAMS continues the discussion of the main theme of the coming Evanston Assembly of the World Council of Churches which was opened in last week's Century by Paul S. Minear. Dr. Williams is professor of Christian theology at Chicago Theological Seminary and a member of the Federated Theological Faculty of the University of Chicago. His most recent books are *God's Grace and Man's Hope* (1949) and *What Present-Day Theologians Are Thinking* (1952), both Harper publications.

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The Christian Century

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Coming Events

Feb. 2. Institute for Religious and Social Studies, New York city; themes: "The Meaning of History," "Religion and Social Welfare," "New Horizons"; Will Herberg, Lewis Mumford, speakers.
Feb. 2-4. Chicago Theological Seminary Annual Alden Tuthill Lectures; Walker Alderton, speaker.
Feb. 2-4. National Council of Churches Department of Church and Economic Life Seminar on the Christian Farmer and His Government, Washington, D. C.
Feb. 2-5. National Lutheran Council Annual Meeting, Atlantic City, N. J.
Feb. 4-11. National Christian Teaching Mission (N.C.C. Joint Department of Evangelism), Pomona, Calif.
Feb. 6-13. N.C.C. Division of Christian Education Annual Meeting, Cincinnati.
Feb. 7. Broadway Tabernacle Forum, New York city; Arthur S. Flemming, speaker.
Feb. 7. Chicago Sunday Evening Club; James A. Pike, speaker.
Feb. 7. Hyde Park Community Methodist Church University of Life Program, Cincinnati; Harold Ehrensperger, speaker.
Feb. 7-11. University Christian Missions (N.C.C. Joint Department of Evangelism), Delaware, Ohio; St. Cloud, Minn.
Feb. 8. United Church Institute of Religion, Raleigh, N. C.; Hodding Carter, speaker.
Feb. 8-9. Iowa Christian Rural Fellowship-Iowa State College Rural Pastors Institute, Ames.
Feb. 9. Institute for Religious and Social Studies, New York city; "Religion and Social Welfare" summary, F. Ernest Johnson; "New Horizons" speaker, W. G. Constable.
Feb. 9. Church Forces of Pennsylvania Statewide Citizenship Convocation, York; John L. Deaton, speaker.
Feb. 11-18. National Christian Teaching Mission (N.C.C. Joint Department of Evangelism), Port Huron, Mich.
Feb. 12-14 National Council of Presbyterian Men Western States Convention, Sacramento, Calif.
Feb. 13-14. Dayton Conference on Professional Religious Vocations for Senior Highs, First Baptist Church, Dayton, Ohio.
Feb. 14. Race Relations Sunday.
Feb. 14. Broadway Tabernacle Forum, New York city; Buell G. Gallagher, speaker.
Feb. 14. Chicago Sunday Evening Club; Charles E. Shulman, speaker.
Feb. 14. Hyde Park Community Methodist Church University of Life, Cincinnati; Melvin Campbell, speaker.
Feb. 14-18. University Christian Mission (N.C.C. Joint Department of Evangelism), Gainesville, Fla.
Feb. 14-21. World Council of Churches Fraternal Workers and Field Staff Retreat, Ecumenical Institute, Bossey, Switzerland.
Feb. 15. United Church Institute of Religion, Raleigh, N. C.; Margaret Frakes, speaker.
Feb. 15-19. Audiovisual Workshop (N.C.C.-Illinois Church Council), Springfield, Ill.
Feb. 16-19. Evangelical and Reformed General Council, Chicago.
Feb. 17-18. Presbyterian, U.S., Conference on Evangelism, Raleigh, N. C.; W. A. Criswell, Albert J. Kissling, William McCorkle, Frank W. Price, speakers.
Feb. 18-25. National Christian Teaching Missions (N.C.C. Joint Department of Evangelism), Dixon, Ill.; Cleveland, Ohio.
Feb. 21. Broadway Tabernacle Forum, New York city; James A. Pike, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, FEBRUARY 3, 1954 NUMBER 5

EDITORIAL

Have We Abandoned Hope for India?

WHY DOES the state department continue to maneuver for a military alliance with Pakistan, when it has repeatedly been told that such an alliance would be regarded by India as unfriendly? On January 25 the Alsop brothers reported that the latest form this move has taken is a proposal by Turkey for an alliance with Pakistan, which alliance would in turn receive armed backing from the United States. They believe that on the completion of such an alliance "relations between the United States and India will take an immediate violent turn for the worse. Bitter official protests, accompanied by widespread anti-American rioting, are expected." Whether or not this anticipation is borne out by events, there can be no doubt that alliance with Pakistan, in whatever form, would alienate the most populous noncommunist nation on earth. It would also antagonize Afghanistan, whose location on the borders of Russia must surely be visible on state department maps. It would make worse the long tension over Kashmir. What can be driving our diplomacy into taking risks of this terrifying kind? The answer most frequently given, of course, is that the Arab states of the Middle East refuse to enter into an anticommunist alliance, and we have to find allies where we can to protect Middle East oil from communist conquest. But this presupposes that we do not want to play into the hands of Moscow. This we certainly will do if we make enemies of India's 400 million. The only half-plausible explanation we have heard of our course of action in this puzzling matter is that Washington has already written off India as lost to communism. We cannot believe that this is the case, or that India must go the way of China. Why then should we behave as though we did not care if she was pushed into the communist camp?

Conferences with Russia Resumed in Berlin

ON THE DAY this issue of The Christian Century went to press, the first meeting in five years of the foreign ministers of Russia, Britain, France and the United States opened in Berlin. A curious atmosphere surrounded this resumption of negotiations. To the common people of the world, the fact that the representatives of the Big Four were ready to sit down together and try to find a basis of understanding seemed a harbinger of better days. But official and semi-official sources in all four countries directly involved—and in many others—were working overtime to spread the idea that, though the Berlin meeting was being held, nothing much should be expected from it. All the Big Four nations acted as though they were sorry they had accepted the invitation to attend; if declination had not left them vulnerable to a charge of indifference to peace they would have stayed away. Dr. O. Frederick Nolde, director of the World Council's commission on international affairs, sent the delegates at Berlin an open letter in which, while he told them that the churches would pray for them, he said that they had no "excessive expectations" as to what the conference would accomplish. Meeting in such an atmosphere, it is not likely that the Berlin meeting will achieve a great deal. However, if it can reestablish the practice of fairly frequent consultations between the foreign ministers, that will be a gain, though a modest one. And if no other agreements are arrived at, it will nevertheless be true that the way in which the participants at Berlin conduct themselves will have an effect on public opinion in the other countries. That effect could turn out to be very important.

When in Doubt, Go Slow!

SENATOR BRICKER says that President Eisenhower does not comprehend the meaning of the amendment which he proposes to add to the Constitution. This, at least, is the most generous interpretation to place on his statement that the President has made "erroneous charges" in opposing the Bricker amendment. Concerning the analyses of the amendment made by such commentators as Walter Lippmann, Anne O'Hare McCormick of the *New York Times* and General Lucius D. Clay, former commander in Germany, the Ohio senator flatly accuses them of "false statements" and "deliberate misrepresentation." But we do not believe that he would include the President among the deliberate liars. Neither, it may be presumed, would he lump in that category the distinguished lawyers, headed by John W. Davis and including one former justice of the Supreme Court, who make up the "Committee for Defense of the Constitution" which has been formed to fight the proposed amendment. The chances are that he does not regard his colleague, Senator Ferguson, a former judge who has headed the administration's efforts to induce him to rewrite his amendment, as an intentional deceiver of the American people. But if the point in the letter Senator Bricker sent all his colleagues and the speech he delivered on January 22 was that they have failed to understand the meaning of his proposal, then does it not follow that adop-

tion of an amendment without certainty as to its meaning would be an act of legislative recklessness? Constitutional amendments can be made to mean strange and unexpected things when in the hands of the Supreme Court, as the nation's experience with the "due process" clause of the 14th Amendment showed. That was supposed to guard the citizenship rights of enfranchised Negroes, and turned out to be the charter for monopolistic corporations! Until the meaning of the Bricker amendment is absolutely clear, Senator Bricker's complaint that it is not understood is one good reason for not adopting it.

Court Strikes Down Censorship Acts

AT THE MOMENT when the motion picture industry is attempting to discard the vestiges of self-censorship, the Supreme Court of the United States has weakened the effort of the states to bar objectionable films. By unanimous vote the court decided that the New York censors did wrong in banning the French film *"La Ronde,"* and that the Ohio censorship board similarly erred in barring the film known as "M." Both pictures developed themes dealing with sex far beyond anything permitted by the American production code up to now. Justices Black and Douglas handed down a separate but concurring opinion, declaring that all state censorship is contrary to the First Amendment. That is the provision of the Constitution guaranteeing freedom of speech and of the press. The seven remaining justices did not give reasons for their ruling. They apparently do not agree with the two, since only Black and Douglas signed their names to the statement denying the legality of all state censorship. But just what the view of the majority of the court may be is clouded with a doubt that will only be removed when other cases come before the high tribunal. Meanwhile, the outlook is not bright for those who are concerned for the moral standards of the nation. Signs multiply that dominant elements in the motion picture industry, whose only conscience is the cash register, are sinking to lower and lower depths in their pursuit of profit. The churches, the schools and especially the families of the nation have their work cut out for them. If they ever were so foolish as to think the state would or could build character or even defend it from those who place profits above the moral health of the nation, they should now acknowledge their error and assume their rightful and heavy responsibility.

Prisoner Release a Blow To Communism

SINCE the prisoner of war dispute came out the way it did in Korea, the meaning of the two-year-long argument should be lifted up and studied. It is that hereafter a soldier may change sides in battle knowing that he will not be handed back at the end of the fighting unless he desires to return. This should make communist regimes more reluctant to commit soldiers to battle for fear they will desert to freedom. At least 50,000 former communists in Korea elected to change sides permanently during the struggle. Some 22,000 of these were held until the end of the dispute and were released by United Nations forces when the Indian army turned the prisoners back. Nearly 30,000 additional escaped into the Korean population when President Rhee ordered their release during the dispute, in contravention of his obligations to his allies. The number of Allied soldiers who elected to remain in communist hands was 22, plus a few hundred North Koreans. The disparity tells its own story, and its point will not be lost in Asia. The total number of prisoners of war in our hands was over 120,000. The communists held about one-twenty-fifth as many. Early in the war, when the United Nations learned that the communists were attempting to indoctrinate prisoners to favor their ideology, our side secretly began to explore what would happen if we reversed the process. The results were so reassuring that an enormous program of re-education, on an entirely voluntary basis, was set in motion in the prison camp on Koje island. Its method was to tell the truth about the noncommunist world, its purposes and ideals, and in the light of this knowledge to re-examine what the prisoners had heard of communist ideology and what they had seen of communist performance. The prisoners were treated humanely, being given considerable freedom in the camp. When the hard-core officer group of the communists saw what was happening and discovered they could not stop it by murder or other means, they staged a violent revolution in the camp. This also failed. The communists had to insist that the men be handed back; if their demands had been granted they would have had to make such examples of deserters that in the future soldiers would be afraid to surrender. The men were not handed back, and now we shall see what the Asian communist governments do to explain the worst ideological defeat communism has suffered.

Naguib Tackles Toughest Foe

GENERAL NAGUIB entered on a dangerous battle when he and his Revolutionary Council in Egypt outlawed the Muslim Brotherhood. He knew that the assassins of the brotherhood have accounted for two prime ministers of Egypt, as well as the Cairo chief of police and lesser opponents. As a former member of the movement, the prime minister must have known that it has flourished almost as well as an underground conspiracy as it did when it was permitted to operate in full view. For a quarter of a century this religious-political organization has steadily increased in numbers, conviction and power. It will take more than 450 arrests and confiscation of its property to loosen its grip on Egyptian life. Its membership is estimated to include a half-million Egyptians, and its 12-man cells have spread to other countries as well. It depends for its power on an explosive mixture of antiforeignism, nostalgia for the glories of a past which never existed in reality, and religious fundamentalism. It seeks to revive primitive Islamic faith and practice, organizing society on the basis of the Koran. Every attack on the British, who have had to bear the brunt of Egyptian resentment against imperialism, strengthens the hold of the Islamic organization on its members. Resentment over the success of Israel in establishing a non-Islamic state and defeating the armies of those who honor the Prophet feeds the fires of hatred on which the brotherhood flourishes. The Naguib regime

wants to build a modern state, but how can it deal with the kind of spiritual climate nurtured by this fanaticism? It cannot do so unless other spiritual forces support the regime with more power than the brotherhood can muster. That places on the progressive minority in Islam and on the relatively small number of Christians of Egypt a very heavy burden indeed. We hope they can bear it, for if the effort of Egypt to throw off the dominance of reaction rooted in religion fails, the whole Muslim world will feel the consequences.

Spanish Workers View Church Askance

SUCH a candid report as *Ecclesia* has published on the relations of Spanish workers to the Roman Catholic Church augurs well for the church's future in that country. Spanish Catholicism is widely held to be the most reactionary brand of churchmanship within the papal fold. But the study in this month's issue of the Madrid Catholic monthly shows that at least some Spanish Catholics are not afraid to face the facts of contemporary life without blinking and to acknowledge the need for both ecclesiastical and social reforms. *Ecclesia,* basing its report on investigations by priests who are "spiritual advisers" to the trades unions, says that an "overwhelming majority" of the workers in Spain are no longer practicing Catholics. "Among the causes for this aloofness from the church," says *Ecclesia,* "are the Marxist virus that rusts [the worker's] soul; his current contact with the priest; economic difficulties that worry his spirit, and a bitter life, especially about material things, coupled with an indifference for any institution—be it the church or the state—that does not solve his most pressing problem." The report finds that Spanish workers think priests more concerned for the rich than the poor; favor separation of church and state; and are convinced that such small increases as have been granted in wages have come from fear of communist infiltration rather than from any devotion by the Franco dictatorship to principles of social justice. *Ecclesia,* it should be noted, is the only publication in Spain not subject to Franco's censorship. The nominal nature of church relationship thus disclosed in Spain is not peculiar to that country or to Roman Catholic societies. Elsewhere in this issue we refer to the nominal churchmanship of 60 per cent of France's Protestants. The situation is not much better in Scandinavia, Germany or England. Diagnosis of the facts, whether in Protestant countries or in Catholic, is no cure. But it is an indispensable first step toward a cure.

Britain Moving Toward Atomic Power Lead

VAGUE as are details of the plan for pooling some atomic energy resources to serve peaceful purposes, it has been generally believed that the United States and the Soviet Union were the nations principally concerned. The President of the United States made the original proposal in his historic speech before the U.N. Assembly. The heads of the Soviet Union made the Eisenhower proposal an international issue of immediate moment by agreeing to serious negotiations for its realization. If only the U.S.A. and the U.S.S.R. could agree on this, most of us have assumed, an alternative to a continuing nuclear arms race might begin to emerge. However, publication by the British government of an official pamphlet on "Britain's Atomic Factories" suggests that it may be neither America nor Russia that will have most to contribute to an international development of atomic energy for constructive purposes. Although written with great reticence, so as to be sure that no facts are disclosed which might provoke American wrath, this 100-page booklet reports how rapidly British scientists and technicians have been moving toward peaceful utilization of atomic power since they were cut off by the McMahon law from further knowledge of the program of our Atomic Energy Commission. Atomic weapons of advanced type are being produced by the British, but unquestionably the most important sentence in the whole report is this: "By the end of twenty years it is suggested that efficient power breeders will have been developed to the point at which they can be built in numbers great enough to achieve the ultimate goal—the generation of all the country's electricity." If Britain is within twenty years of this goal, then British technology is within sight of solving the power problems of the most backward and needy areas of the world. That could give Britain a new day of world leadership. Certainly it should give her a front seat at any international conference held to consider implementation of the Eisenhower proposal.

It Makes a Difference Who Says It

LAST WEEK we pointed out in these columns the drastic change in American foreign policy involved in Mr. Dulles' speech threatening "massive atomic retaliation" against communist aggression. Another commentator, James Reston, head of the Washington bureau of the *New York Times,* has pointed out another remarkable aspect of the Dulles speech. This concerns its reception by Congress. So far there has been no word of criticism on the floor of Congress. The Russians, or any other readers of the American press, are bound to believe that the new policy, promising "instant" retaliation anywhere we choose to hit and with any weapons we choose to employ, has unanimous approval by both Senate and House. Yet, as Mr. Reston says, it was President Truman's alleged indifference to Congress in plunging into military action in Korea on his own initiative which caused Republican campaign orators to wax most eloquent in their denunciation of "Mr. Truman's war." "The fundamental issue," wrote Senator Taft in his book, *A Foreign Policy for Americans,* "was and is whether the President shall decide when the United States shall go to war or whether the people of the United States themselves shall make that decision." The new policy of instantaneous massive atomic retaliation obviously cannot involve resort to Congress, any more than it can resort to the Security Council of the United Nations. It must be triggered—to use one of the new verbs of the atomic age—by an instantaneous decision by the President. It will almost certainly, if carried out, precipitate an atomic world war. But the very members of Congress who were so indignant at Mr. Truman a few months ago say nothing now, presumably because it is no longer a civilian president

who intends to ignore the Constitution to order our armed forces into action. The leading citizen of Independence, Missouri, undoubtedly notes the difference in the congressional reaction with an inward smile.

Press Gibes at Maoris Cause Resentment

QUEEN ELIZABETH's world tour continues to run into color trouble. Parliament has heard some bitter comments on the racial discrimination allegedly displayed at social events in the British West Indies. Now there are reports from New Zealand of Maori indignation. The trouble apparently was caused by the irrepressible urge felt by some London correspondents who accompany the queen to have a little sophisticated fun at the expense of the Maori tribesmen. The Maoris are a proud race, and New Zealanders are proud of the friendly relations which have grown up between them and the Caucasian citizens of the dominion. There are no legal discriminations imposed on these indigenous citizens; many of them have achieved distinction in politics, in science and education, in the arts and in business. So well, in fact, has New Zealand solved its color problem that it has ceased to be a problem. There is much intermarriage, and although the Maori birth rate is high and going up, the prospect is that within a few years it will be as difficult to find a pure-blooded Maori in New Zealand as it now is to find a pure-blooded Polynesian in Hawaii. However, when Queen Elizabeth visited New Zealand an attempt was made to gather Maoris in their traditional costumes and decorations to greet her with traditional tribal ceremonies. Some of the Maoris showed that dressing, painting, dancing and singing in the manner of their forebears was an unaccustomed experience. A portion of the London press found in that fact an excuse for amusement. The consequence is an uproar in New Zealand which is as distressing as it was unnecessary. The London papers had their laugh, but at the price of convincing an important population segment of the British Commonwealth that white racial snobbishness is still a factor with which they must reckon. It is to be hoped that the royal progress through Africa will not produce still another racial wound. African susceptibilities on race discrimination are growing very touchy.

A Rockefeller Million for Harvard Divinity

HARVARD's campaign to raise $5 million to enlarge its divinity school has been given a strong push forward by a gift of $1 million from John D. Rockefeller, Jr. About three-fifths of the amount sought remains to be raised. . . . The Supreme Court refused to set aside the murder conviction voted by a Florida jury after a Baptist evangelist had prayed and read portions of Scripture to its members. (See last week's Century.) We trust, however, that this will not start a procession of clerical invasions of jury rooms. The dangers should need no pointing out. . . . The day before Secretary of Commerce Weeks made final his decision not to sell surplus butter to Russia (see last week's Century), Secretary of Agriculture Benson told a Senate committee that the government bought almost as much butter during the first 14 days of January as during the two months of November and December. Instead of disposing of some of the surplus at this time of year, as would be normal, "we are," said Mr. Benson, "adding to our stocks at an alarming rate." Purchases of butter between January 1 and 14 totaled 13,500,000 pounds. . . . The poor army! Forced by the administration's economy drive to cancel more than a half-billion dollars' worth of orders, Deputy Undersecretary Pearson says it will be forced to "live off the pantry shelf." He also reveals that it has on its shelves about $30 *billion* of inventories, not including real estate or materials in the hands of troops. One would think that such a "pantry" would keep the army going for quite a while. . . . Hard as it is to believe that E. Stanley Jones is 70, birthday dinners reported from New York and 11 other cities testify to that fact. . . . The annual report of the American Friends Service Committee shows that last year it had 85 representatives overseas, all serving without salary. Aiding them were 226 local paid workers. Statistics in an authoritative book on French Protestantism, just published in Paris by the École des Hautes Études, set the number at approximately 800,000, but say that nearly 60 per cent attend only at Easter and Christmas and for weddings, baptisms and funerals. . . . Details of the 1950 U.S. census, now appearing, set the number of clergymen at 168,419 (6,847 women) and the median salary for male clergy in 1949 at $2,412. Median salary for bus drivers, same year, $3,116; for longshoremen, $2,501; for teachers, $3,456.

Elder Statesmen Warn

JAPAN used to have an institution known as the Genro, the "elder statesmen." It had no legal status, but immense power. It was made up of the surviving members of the intimate group of advisers who served the Emperor Meiji during the Restoration period which ushered in Japan's rise to world importance. On the whole, the influence of the Genro was thrown against a chauvinistic militarism and for a cautious realism in Japan's foreign policy. The last of the Genro was Prince Saionji. He died on November 24, 1940. Little more than a year later, her reckless militarists swept Japan into the mad folly of the attack on Pearl Harbor.

I

The five veterans of our diplomatic service who signed the letter on conditions within the state department published in the *New York Times* on January 17 constitute, with Mr. Hoover and Mr. Truman, our closest approximation to America's elder statesmen. In one respect they have a better claim to that title than our former presidents, for they have no partisan background. No one knows what political party has claimed the allegiance of Norman Armour, Robert Woods Bliss, Joseph C. Grew, William Phillips and G. Howland Shaw. Each of them, however, has given his life to the diplomatic service of his country, rising by merit to important ambassadorial posts and to high positions at the state department. All have been honorably retired from active service for a number of

years, so they have no personal stake in the matter they have brought to public attention.

As an added indication of the competence of these men to fill the role of elder statesmen, it should be noted that two of them, Mr. Armour and Mr. Grew, were chosen by Secretary of State Dulles as members of a special three-man group of advisers to select members of the foreign service for nomination to its highest posts. The third member of that group, former Ambassador Hugh Gibson, was in Europe when the letter to the *Times* was written. The signers believed that if he had been in this country his name likewise would have appeared on their warning.

For what these five experienced diplomats wrote was, in essence, a warning to the Eisenhower administration and to the American people that the "security" measures being applied to members of the U.S. foreign service have reached a point where members of that service stationed abroad no longer believe that they dare tell the truth. Or if their courage and patriotism combine to nerve them to tell the truth in the reports they submit for Washington's use in formulating policy, they do so under apprehension lest thereby they may jeopardize their future promotions and may even place themselves in danger of eventual dismissal in unmerited disgrace. A foreign service conducted under such conditions, it should be clear, is a menace to the security, now and in the future, of the United States. These elder statemen would never have published charges of such gravity had they not become convinced that a situation requiring immediate and far-reaching remedial action has developed within that branch of the government they know most intimately.

II

The foreign policy of the United States largely depends on the picture of the world which the President and his secretary of state see. In largest measure, this picture is a composite formed from the reports turned in by members of the foreign service. Today, say these veterans of that service, "objective reporting" is "unusually difficult," not only because of the complexity of the world situation "but also, and primarily, because [of] the emotional climate at home." Note that "primarily."

"Recently," these men continue, "the foreign service has been subjected to a series of attacks from outside sources which have questioned the loyalty and the moral standards of its members. With rare exceptions the justification for these attacks has been so flimsy as to have no standing in a court of law or in the mind of any individual capable of differentiating repeated accusation from even a reasonable presumption of guilt. Nevertheless these attacks have had sinister results.

"The conclusion has become inescapable, for instance, that a foreign service officer who reports on persons and events to the very best of his ability and who makes recommendations which at the time he conscientiously believes to be in the interest of the United States, may subsequently find his loyalty and integrity challenged and may even be forced out of the service and discredited forever as a private citizen after many years of distinguished service."

Then comes the key warning, both to the administration and to the American people: "A premium therefore has been put upon reporting and upon recommendations which are ambiguously stated or so cautiously set forth as to be deceiving. When any such tendency begins its insidious work it is not long before accuracy and initiative have been sacrificed to acceptability and conformity. The ultimate result is a threat to national security."

Out of their long experience the writers of this letter remind the American people of the tragic effect on past history from the compulsion under which nazi and fascist diplomats felt themselves to report only in terms acceptable to powerful forces at home. The procedures being followed by the security officers of the state department, they declare, are producing the same results in our foreign service today and make it "relevant to inquire whether we are not laying the foundations of a foreign service competent to serve a totalitarian government rather than the government of the United States as we have heretofore known it."

III

Nowhere in this document of warning does the name of Senator Joseph R. McCarthy or of Senator McCarthy's friend, Scott McLeod, administrator of the bureaus of security and personnel of the state department, appear. But the shadow of these two men falls across every line. And President Eisenhower, who so recently assured the American people of his devotion to the traditional frontier right of every man to meet his accuser face to face, can hardly overlook the assertion that his state department, trying to function under the shadow of these two, is involved in a deplorable state of affairs in which "the sense of fair play" is "temporarily—it is to be hoped—in abeyance."

As was to be expected, Secretary Dulles was asked by reporters to comment on the warning from the former ambassadors. He made a polite bow in their direction by calling them "a distinguished group whom I highly respect," but denied that conditions in the state department are what they charged. No foreign service officer, he said, "needs to live under any apprehension that there will be any ruthless process employed so far as he is concerned." Yet in the same issue of the *Washington Post* which carried Mr. Dulles' denial, the well informed Washington correspondent, Joseph Alsop, said that "two techniques—both palpably dishonest" have been used to make up the "total of 306 state department security firings." Mr. Alsop's detailed account showed that many of these cases have had security charges placed on their records without even knowing that this had been done, much less giving the accused a chance to face his accusers. Mr. Alsop categorically stated that "there was not a single case of actual subversion in all the state department's security firing." Mr. Dulles, by that time on his way to Berlin, did not answer Mr. Alsop.

Probably it is just as well that our elder statesmen, true to their long training in diplomacy, did not single out Senator McCarthy or Mr. McLeod or anyone else by name. For the danger against which they warn goes beyond any personalities. It is, as they say, a danger lest the conduct of the foreign relations of this country be corrupted at its very roots—the spots where the information is gathered on which to form a policy. "Security" is being sought by means which make members of our foreign service who hope for future advancement believe that, in

making their reports, they had better put caution ahead of truth. Thereby security becomes insecurity. The government service places a premium on cowardice. If this continues, the long-range consequences will be catastrophic. But what will the President, Mr. Dulles and Congress do about this warning? Mr. Dulles' blanket denial, in the light of the Alsop revelations, is hardly convincing or reassuring.

N.C.C. Ends Year in Black

[EDITORIAL CORRESPONDENCE]

New York, January 20.

FOR THE THIRD successive year, the National Council of Churches has financed its large budget without a deficit, contrary to the predictions of the fainthearted. The report of its 1953 finances featured the first 1954 meeting of the General Board, which adjourned here this afternoon. The multi-million-dollar budget was met by widening the base of support, and not by the denominations' assuming full responsibility, as they should do. Also the report showed that the council does not depend upon a few large corporation gifts, as some have charged. The committee on budget and finance reported that no corporate gift to the N.C.C. in 1953 exceeded $2,500.

Although the matter was not discussed in this meeting, it was common knowledge that the council ended last year without a deficit in spite of the fact that a few men of wealth who formerly contributed substantial amounts allowed last year to end without contributing. The achievement of the council without their help therefore lays to rest the fears of some that the organization would founder unless it managed to do everything such men desire. The growth of the council in freedom as well as in achievement on many fronts has deepened confidence in it, particularly since the council continues to gain steadily in the face of an unrelenting barrage of misrepresentation.

I

The expected debate on a long-promised statement on "Basic Christian Principles and Presuppositions for Economic Life" did not take place. The Division of Christian Life and Work decided at the last moment not to present the statement for discussion, on the ground that another two-month delay might result in some further revisions which might placate some of the opposition that is expected. In arguing for postponement Charles P. Taft, Cincinnati attorney and Episcopal member of the department of the church and economic life, pointed out that the 50 or more economists, businessmen and other churchmen who have worked longest on this statement have arrived at a substantial consensus. He pointed out however that the General Board must anticipate that some of the opposition to this statement will not easily yield its point of view.

"The position held by the few," said Mr. Taft, "and opposed by the substantial majority is stated after careful discussion about as follows: The supreme and unique Christian value and teaching is the dignity of the individual and his freedom and responsibility. From this it follows that any (repeat any) interference by the state in the free market economy is unchristian because it limits the freedom and diminishes the responsibility of the individual. The position was further stated in these terms: The free enterprise system alone preserves the freedom of the individual. This system is therefore the only Christian economic system. This system is therefore the best system at all times and in all countries in all circumstances.

"Our department cannot accept any such position in such terms," said Mr. Taft, "and we doubt if many businessmen would put it that way. Even John Stuart Mill rejected this extreme view. But we want to explore ways in which we can recognize honest differences of opinion and maintain the Christian fellowship." Paul Calvin Payne of the Presbyterian Church, U.S.A., thought the disagreement might be over the meaning of words in common use, each side distrusting the meaning the other side drew from terms on which there might be agreement. F. Eppling Reinartz said the statement under discussion consisted of two parts. One was conservative and the other allowed the department of the church and economic life "to go further" than the General Board was asked to go. He favored requiring the department to conform "to the lowest common denominator." Mr. Taft disagreed.

Part at least of the General Board was mystified at all this, because the paper which was being discussed had not been distributed. Some members of the board thought a better procedure would have been to distribute it here and hold an opening debate, then postpone further discussion and a vote until March.

II

Rather unexpectedly, the question of location of the headquarters of the National Council came to life again at this meeting. The General Board approved a motion recommended by Edwin T. Dahlberg, chairman of the committee of ten which has been sitting on this issue. It calls for an all-day meeting on March 18 of the "executive leaders of the churches." Their main business will be "to recommend to the General Board immediate steps for solving the present headquarters problem of the National Council." What has happened to reopen this matter? Several developments have taken place since the Denver General Assembly voted to locate "temporarily" for ten years in New York.

In its efforts to locate temporarily in New York, the National Council has found it impossible to find sufficient rental space in any one office building on limited lease and within its resources. According to information supplied to the General Board by Roy G. Ross and Roswell P. Barnes, who are soon to become general secretary and associate general secretary respectively, the council cannot continue to work in nine places—eight of them in New York and one in Chicago. It cannot buy a building for temporary occupancy within the resources available. Some denominations have indicated that they might locate their headquarters with the National Council but are not interested in doing so on a temporary basis. That being the case, the new secretaries heading the council staff call for reopening of the whole matter.

The General Board approved the text of an open letter to the Protestants of Colombia, sympathizing with them in their sufferings and condemning the illegal and inhuman treatment to which they are subjected by reason of the

subservience of the Colombian government to some elements of the Roman Catholic Church. The message seconded the call to prayer which has been sent out by the Evangelical Confederation of Colombia. It noted that 51 Protestants have been "murdered because of their religious faith," that 73 church buildings have been destroyed or damaged, that 110 schools have been closed, and that protests to officials have been unavailing. It congratulated the Evangelicals of Colombia on their devotion in spite of persecution and on the resulting growth of their churches in spite of peril, toil and pain.

III

The General Board devoted last evening to hearing a report from the president of the National Council, Bishop William Martin, on his Christmas journey to Korea. The council's department of public relations exhibited a display of clippings to show that the press of the country gave a great amount of space to a report of the first visit to Korea by a National Council president. Outside the metropolitan press, which played up the third Christmas visit by Cardinal Spellman, Bishop Martin received what might be called a fair share of the press' attention. He was equally impressed by the opportunities for service among American servicemen and by the devotion of Korean Christians. Robbins W. Barstow reported later on his visits to American community churches in Latin America and the Middle East. There are more than 50 such American churches listed in the directory which the N.C.C.'s department of American Communities Overseas has published and will send to any interested person. (The address is 257 Fourth Ave., New York 10.)

The 1954 General Assembly of the National Council is to be held in Boston, November 28 to December 2. This meeting discussed that assembly. It also voted to approve the calling of a national conference on Protestant social welfare in Cleveland, November 1-4, 1955. Leonard W. Mayo, who presented the need for bringing 2,000 people to such a meeting, said social work got its start in the church but had drifted away, and now the church does not know the extent or quality of its own work in this field, nor the state of its relations with others in a very important field of Christian concern. H.E.F.

'What Have You Been Doing, Then?'

EDITOR THE CHRISTIAN CENTURY:

SIR: One of the most embarrassing questions ever asked appears on an enchanted page of a magic book, *The Wind in the Willows,* by Kenneth Grahame. The Mole is talking to the Water Rat.

" 'Do you know, I've never been in a boat before in all my life,' said the Mole.

" 'What?' cried the Rat, open-mouthed: 'Never been in a—you never—well I—*what have you been doing, then?*' "

That is the embarrassing question. If you missed this part of the Big Show, what have you been doing? For instance, have you ever read *The Wind in the Willows?* No? What have you been doing, then? And the Rat had a good question: If you have never been in a boat, what on earth . . .? Some people don't like boats, and shun row boats, sail boats, any boats, poor creatures. What have they been doing? If you have never tipped over in a canoe, it is almost as bad as never having been baptized.

Have you been to the Zoo lately? Then, what on earth have you been doing? The Zoo is a reinforcement of faith; it persuades you that the Lord has a sense of humor, and so things will work out all right. Isn't the zebra a proof that the Creator has a keen sense of humor? Or the giraffe? Or, much nearer home, the duck? F. W. Harvey was literally inspired in his version of Creation:

> And as for the duck, I think God must have smiled a bit,
> Seeing those bright eyes blink on the day he fashioned it.
> And he's probably laughing still, at the sound that came out of its bill.

In other words, we need more minor ecstasies than most of us get—"bits of star dust," as they have been called. It is true, of course, that we need major ecstasies too, such as can be found in love and religion. Emily Dickinson had it measured rightly:

> Take all away from me,
> But leave me ecstasy.

That is the trouble with the religion of many people. There is never any ecstasy, no hop, skip and jump, just a dutiful trudge.

Gardening is a good minor ecstasy. (I am safe in referring to my gardening exploits, since my wife never reads my stuff and will thus not contradict me. That seems a bit unfair in her. I drink her coffee when it is literally not so hot; she ought to read my stuff when it is in the same condition.) A garden is a great excitement—just planting a tulip bulb and then the wonder whether a cauliflower will come up or only witch grass. If you don't garden, what *have* you been doing?

How about the 48 per cent of all people who, the survey sharks tell us, never read a book in a year? What have *they* been doing? It doesn't make any difference. They have missed the Big Show. They never travel in the realms of gold. They just go by bus or the 8:15. That is not travel; it is just transportation—quite a different thing.

> He danced along the dingy days,
> And this bequest of wings
> Was but a book.

But some people never dance. They walk solemnly and arthritically toward the cemetery.

Pick out a good minor ecstasy before you petrify.

Yours,

SIMEON STYLITES.

Retribution

LIFE's cruelest vengeance is no work of man.
For deeds undone, and sad mistrials and slips
Look forth in time's long reappraising span
To smite with torment like the crack of whips.

STANTON A. COBLENTZ.

Second in a Series on the Central Theme of Evanston

Hope and Mystery in the Christian Faith

By Daniel Day Williams

IN THE CHRISTIAN FAITH the element of mystery which accompanies our hope is explicitly affirmed. We look into a future which lies beyond our knowledge. Paul says, "Who hopes for what he sees?" Yet the mystery is not sheer darkness. We anticipate what is to come on the basis of our present faith and knowledge. The mystery of God's will has been disclosed, though not completely. The perplexing assertions which the Bible makes about Christ's coming again, the Last Judgment, resurrection and eternal life have meaning because they arise out of what God has already made known to us. At the same time, through the very character of his self-disclosure in Jesus Christ we become even more deeply aware of the limitations of our knowledge. Thus the questions about "last things" are not only questions about a future which lies beyond our sight. They are questions about the depth of meaning of what God says to us now in Jesus Christ. That is why Paul declares that hope too abides, along with faith and love.

The question of how we know God must continually be answered as we give our Christian witness, and it must be answered with fidelity both to God's word in Jesus Christ and to the facts of human experience. The question of how we know takes on special difficulties when we speak of Christian hope, for here we are most obviously reaching beyond our present experience. The difficulties involved become clearly evident in the second statement on Christian hope of the advisory commission preparatory to the Evanston Assembly. The report asserts the authority of the Bible as the book that "speaks a sovereign language which compels attention and obedience and transforms and renews the mind." Yet when it comes to the eschatological questions the report cautions us against "a literal acceptance of the whole of biblical imagery and symbolism." The biblical words, we are told, must be "translated" if the Christian hope is to be intelligible to modern men.

Why is this so? It is not only because language changes. It is because we have to reckon with crucial shifts in our present understanding of time, nature, and the future course of the physical creation. We know through our experience that the "end of the world" of which many biblical writers speak was not imminent as they expected. To be sure, we in our turn cannot be too dogmatic about the course of physical nature; but whatever predictions our scientific knowledge permits certainly involve a long-term process with laws of the dissipation of energy, and perhaps with processes of the renewal of energy systems also operating. Should there be a cosmic accident or atomic explosion which destroyed this earth, it would have to be interpreted by a modern mind as involving physical causes (though of course we would not be around to do the interpreting).

In our discussion of Christian hope we have to try to keep clear the distinction between what we do know and what we don't know, and this is a difficult thing to do. Our declaration of Christian hope should be based on what we do know and not on our ignorance. Therefore, before discussing the content of Christian hope, I shall try to say what I take to be the basis of Christian knowledge.

I

The clue to Christian truth is that God's self-disclosure in Jesus Christ and a critical understanding of our human experience must come together in an intelligible unity of meaning. God makes himself known through his creation; but our decisive understanding even of God as Creator comes only through the special word which he has communicated by entering our human history in a personal life. We believe this has happened in the life, death, and experienced resurrection of Jesus of Nazareth. God's self-disclosure in Jesus Christ is a penetration of our humanity, not a destruction of it. The truth which God has given in Christ is that in which all truth coheres, as the New Testament says. Therefore what God's word in Christ means is truth which we can have only through a continual reappropriation of it in the light of a critical reflection upon all our experience.

If we discover that certain literal statements in the Bible cannot be brought into congruence with our understanding of nature as we experience it, then we shall have to reserve judgment and rethink the meaning of our Christian declarations until some more inclusive meaning emerges. This is not a question of importing an "alien" natural theology into our faith as a norm above the biblical truth. It is simply our acknowledgment that the truth of God's redemptive love in Jesus Christ is really a saving truth for us precisely because it does illuminate and fulfill all honest searching after the realities of our existence.

One consequence of a determination to be faithful to all the evidence when we express our Christian hope should be the exercise of a proper restraint in making predictions about the future. A recognition of the limits of our human sight is more appropriately Christian in spirit than is dogmatic assertion. If in the present discussion about hope Christians give evidence of a desire to keep as clear as possible the distinction between what we do know and what we don't know, this might well be more convincing evidence to the more sensitive among our contemporaries, both within and outside the churches, of the quality of our hope than dogmatic declaration which fails to acknowledge the ultimate mystery of our life in relation to God.

Our Christian hope is neither dim nor uncertain. It is stronger than death. We live by it and, as Paul says, we

are saved by it. But Christian hope is misunderstood unless we see that its deepest characteristic is a trust in God's sovereign love rather than a prescription for what he must do in the times beyond our sight. If we seek to keep our expression of Christian hope anchored in what we do know of God, the nature of that hope becomes clearer.

II

First, love and hope belong together. Our hope is summed up in the expectation that the love we have seen enacted in Jesus Christ will continue to assert itself as the meaning of life whatever comes, because God is this kind of self-giving, abiding, persuasive love.

God's love is not arbitrary power dazzling us with feats of magic. It is the spirit in which he takes upon himself the burden of our human life in its joy and sorrow, its peace and anguish, its living and dying. The resurrection of Jesus Christ means that God has created a new order of life in which everyone may share. Our whole being, past, present and future, has been brought into a new relationship to God in which there is forgiveness, with the assurance that we share in the victory over everything that threatens community with one another and with him.

Since God has penetrated our humanity with his love, we participate here and now in victory over sin and death; for we know that we stand within the circle of a love which is the meaning of all life. When we speak of "realized eschatology" as the theme of the New Testament, this is what we mean. God has made it possible for us to live as those who participate now in a love which will assert its ultimate power over all things.

This "realized" new order of life has only begun for us. Christ reigns now. But his reign is embattled with the persisting forces which would destroy or threaten the accomplishment of God's purpose. "He must reign until he hath put all enemies under his feet, and the last enemy which shall be destroyed is death." Those who live "in Christ" therefore live as participants in a continuing conflict, yet one in which the crucial victory has been won. Surely this is the Christian experience as we must honestly confess it. Christ remains in conflict with the persistence of lovelessness in us and in the whole order of creation. Yet in the midst of the struggle we live as those who know where its resolution lies.

This knowledge is not something we can demonstrate apart from faith. We know God in the Christian way only when through his grace we have taken up a new stand in relationship to him and to our neighbor. There is no way to understand Christian hope merely by contemplating from outside some propositions about the course of events. We must stand where God's forgiving love meets our loneliness and resentment. But we are saying that the love which can deal with our fears and isolation has been made known to us with power, and that the beginning of a new life in which we share in God's will for the whole creation has taken place.

III

A second assertion is that God offers us hope for a continuing transformation of our present existence. He works creatively and redemptively in this present to reconstruct our human orders. Therefore our Christian attitude toward the so-called "secular" hopes of men is one both of caution and of positive support. Caution, because the only defensible hopes are those which are consonant with what love requires. Positive, because God's will in Christ is to fulfill, not to destroy, our humanity in all its natural and legitimate expression. He knows that "we have need of these things," of nourishment and health, of stable justice and peaceful relations, of all the resources which sustain the human body and spirit.

Christian hope, therefore, lends support to every effort to meet human needs. We are obligated as Christians to work within the orders of human life for new good. There is a strong protest in theology today against identifying the Kingdom of God with any human program. With this protest we must agree. But if God is as we know him in Christ, then it is an equally fatal error to treat creative effort to solve human problems as irrelevant to our salvation.

God has taken time to create the world and life, the human mind and spirit, a time extended beyond our power to imagine. Should we not find meaning then in the slow patient processes of human effort to solve problems of health, of justice and of human brotherhood?

The healing of disease takes time, often an agonizing time of waiting and working. Such healing requires planning with the resources of modern knowledge. A determined application of modern medical knowledge cannot be irrelevant to the hope of every Christian who remembers that Jesus went about healing. Every social good enjoyed in human existence has taken time and planning and sacrificial human effort. Centuries of political and social struggle went into the attack on slavery, and the struggle must still go on. Ages of constitution making, of revolutionary effort, of legal experience have gone into the securing of whatever freedom to speak and to worship some now enjoy. The spreading of the gospel throughout the world takes time. It takes planning, institutions, and organized technical knowledge as expressions of the missionary spirit.

Time and planning, effort and waiting, experimenting and reconstructing are demands of the kind of world God has given us. To take responsibility in these processes surely brings us closer to a real expression of Christian hope than disavowal of such effort.

What can we expect from the long struggle with human problems? Probably that it must always go on. Certainly we know that our human contrivances and our scientific knowledge are always in part wrongly directed. We cannot pin our Christian hope on any specifiable form of the future life of mankind. There are the hard facts of death and destruction. But we believe that the God of the Bible is Lord over his creation and history and that we can hope for the meaningful fruition, perhaps in forms we may not now understand, of all effort to express love and justice in the patient labor of world-building.

The truth in the liberal theologies was the acceptance of this vocation of reconstruction in human affairs as a legitimate expression of Christian hope in history. Certainly this was often put in exaggerated form without a sufficient sense of the tension between our sinful efforts and the full demands of God's righteousness. But today when we are seeing that some biblical expressions must be "demythologized" if we are to keep their truth, we might also see that

the liberal belief in progress ought to be "demythologized" so that its core of Christian truth may be preserved. That truth is that God works in judgment, in renewal, and in reconstruction in human history, and that therefore no human need should go unrecognized or unmet and no human wrong continue unattacked.

IV

The Bible does make some specific statements about future acts of God. It anticipates the second or final coming of Christ. What are we to say of this?

If we speak of the coming of Christ, it is the same Christ who has already come. Therefore his coming must mean that he brings the mystery of God's love and the power of God's judgment. The Christ who once came broke open the meaning of God's love for us so that our sin was exposed, the powers of evil were challenged, and God's will to our renewal was asserted. This came in the strange way of Christ's endurance of the cross.

If we speak now of Christ's coming again, we cannot legitimately mean anything other than that the same judging, cleansing love will assert itself. Reinhold Niebuhr has well reminded us that the Christ who came was not the Christ who was expected. We ought to acknowledge that the Christ who is to come will come in an unexpected way. However he comes, it will be his love bearing our human burden and confronting our sin. This includes the sins of Christians and of the church. It is therefore puzzling, though not uncommon, to hear Christ's coming again spoken of in a jauntily confident mood as if he were to fulfill all our present wishes and set everything right according to our conceptions. But the Christ we know can only come as a further assertion of God's judgment upon us and of love's radical transformation of our existence.

There is one sense in which we can find concrete meaning in Christ's coming again without leaving the realm of identifiable experience. Wherever any person is brought by his experience of life and his hearing of the gospel to the crisis in which he must decide for or against life within the circle of God's love, there he has met Christ. When out of this crisis the old self-will is broken and the new life has begun, Christ has come again to that man in that place, and the new creation has begun. Such a reinterpretation of Christ's coming again seeks meaning in our present experience for this aspect of the biblical eschatology. Some such reinterpretation seems inevitable for us, as indeed it has already begun in the Fourth Gospel and in Paul's thought.

V

The question remains about the coming of Christ as a final act of God bringing an end to history as we know it. What are we to do with these ideas of the Last Judgment, of Christ's coming on the clouds in glory with final power, of the pictures of eternal life with God in which all tears are wiped away and there is no more sea? It is clear we cannot get along without symbols of the ultimate outcome of all things. We are creatures who live on the boundary line between time and eternity. Our present experience is qualified in every moment by our dim apprehension that it all moves toward a final accounting. There is acute perception of this importance of the idea of an ultimate outcome in Hannah Arendt's observation arising out of her profound understanding of the development of totalitarianism:

> Nothing perhaps distinguishes modern masses as radically from those of previous centuries as the loss of faith in a Last Judgment: the worst have lost their fear and the best have lost their hope. Unable as yet to live without fear and hope, these masses are attracted by every effort which seems to promise a man-made fabrication of the paradise they have longed for and of the hell they have feared. Just as the popularized features of Marx's classless society have a queer resemblance to the Messianic Age, so the reality of concentration camps resembles nothing so much as medieval pictures of hell. (*The Origins of Totalitarianism,* page 419. New York: Harcourt Brace, 1951.)

What Miss Arendt says here of the masses is surely true of every man. We live in the present on the basis of our sense of what ultimately counts. Yet when we try to understand the meaning of "last things" we find grave difficulties. The reason is simply stated. Whenever something is described as an event which ends all events, we are dealing with concepts that defy intelligibility. Events are temporal. They have past, present and future reference. When we speak of a coming of Christ as an event which ends time, or try to give a description of resurrection, last judgment and eternal life, we are making pictures of the unpictureable. What shall we do, then, with these biblical concepts if we are to respect the mystery of ultimate destiny and yet see that in Christian faith we do believe something true and definite about God's sovereignty over all things?

What we can do is to treat the conceptions of the final coming of Christ, of the Last Judgment, as symbolic ideas which occur on the boundary of our knowledge. Since they mark the boundary between what we can know and what we cannot possibly know, they must be recognized as symbols whose specific content must distort the very truth they mean to hold. Their actual content for us is the expression they give of our trust in God's righteous judgment and forgiving love as the meaning of all life. We affirm them as expressions of our trust, but in their very nature they remind us that we cannot peer beyond the boundary of the knowledge which is given to us here in this body and in this history.

VI

Since Christian hope is surrounded by the mystery of God's eternal being, we ought not to give our formulations of that hope with party cries or dogmatic intolerance; but rather as those who know what it means to be silent before the secret of our faith. We ought not to be intimidated as we use theological terms and struggle with strange symbols by charges of "theological unintelligibility." The theological language is just the language of the Bible and of common speech; but there are no simple means of communicating the themes of redemption and victory over death. We ought to be willing to listen to one another and above all to the biblical writers with the humility and restraint appropriate to our finite condition. Acceptance of our limitations and of our vocation to live in the spirit of love as God's grace makes that possible, will be a more authentic witness to the reality of our hope than party clamors or legalistic claims that our version of eschatology is the final one.

Ingredients of a Fearless Policy

By Vera Micheles Dean

WHEN President Dwight D. Eisenhower, in his December 8 address to the United Nations General Assembly, called on the Soviet Union to join the United States in contributing part of its atomic stockpile to an international pool of nuclear fuel that would be immediately available for peaceful uses, he not only took a bold initiative in world affairs. He also took a bold initiative in asserting the leadership of the executive in the formulation of American foreign policy at a moment when this leadership was being openly challenged by Senator Joseph R. McCarthy of Wisconsin. The President, as a champion of international cooperation, threw down the gauntlet to those members of the Republican party in Congress who have supported a "get tough with our allies" policy when he said he would be prepared to submit his atomic energy plan to Congress, "and with every expectation of approval."

For today it is even more evident than it was when the President took office nearly a year ago that the ultimate test of the first Republican administration in twenty years will be the kind of Republicans who direct its policies. If the conservative Republicans who hailed Eisenhower's victory as the death knell of the New Deal and advocate a "go it alone" course, gain the upper hand, then it will prove increasingly difficult for this country to perform the role of leader in a 20th century democratic world community. If, however, the liberal Republicans who, in the first instance, sponsored the nomination of Eisenhower, succeed in taking and holding the helm of national affairs with the support of liberal-minded Democrats, then this country will be in a stronger position than it has been since 1945 to harmonize its policies with those of other non-totalitarian countries, and to chart a course free from fear.

Our Peril: A State of Mind

We are unquestionably faced with mortal peril. This peril is due, in the first instance, not to Communist espionage, real or alleged, or to the Soviet conspiracy, or to the possible use of atomic and hydrogen bombs by a hostile nation. It is due to our own state of mind—to the confusion, distrust, lack of confidence and inner vacillation created in our midst by fear of the world we live in. For this kind of world our education, our traditions, our philosophy of life had not prepared us. Our nation, so highly skilled in the intricacies of modern technology, has been like a grown man or woman who refuses to put away childhood things and face up to the challenges and rewards of maturity.

We were brought up to assume that wars, civil strife, suffering in general were the lot of other, either less fortunate or less deserving peoples, and that such things "can't happen to us." The struggle for survival which has wracked all nations through the centuries seemed to be an echo of history books, not a reality that might one day confront Americans. We were interested spectators of the drama of world events as it unrolled upon the stage, and were even willing to jump on the stage in two world wars when the tide seemed to be running against our friends. But the thought that we might have to take on permanent responsibilities and perform the inglorious tasks of peacetime cooperation, not only the glorious tasks of war, filled us with deep anxiety. And as the responsibilities have multiplied and the childish "dreams of glory" have grown dim this anxiety has generated a moral crisis which causes many of us to lash out at our fellow citizens, to seek for scapegoats, to castigate our allies the moment they do not agree with us 100 per cent, and to long nostalgically for a no longer existing security as a self-doubting individual longs for the security of his childhood home.

How can we rid ourselves of this destructive anxiety? What are the ingredients of a fearless policy?

Realities of the Mid-20th Century

First of all we must, as a nation, make the kind of positive effort the psychiatrist requires of the individual who has taken refuge in a dream world: we must face reality. What is the reality of the world at mid-20th century? It has many facets, few of which can give us unalloyed satisfaction. Communism has not conquered the world, but it has had a powerful impact on all peoples who lag behind the West in political, economic and social development and who today are experiencing the growing pains of nationalism which Europe and America experienced in the 18th and 19th centuries. No amount of money or military aid we may give to such peoples—from France and Italy to Indo-China and Indonesia—can check communism unless we are mentally prepared to understand that the transition from feudalism and colonialism to modern political and economic institutions will necessarily involve upheavals, just as the revolt of the American colonies against British rule and of the north against slavery in the south involved war and civil strife.

If we fear change because it might jeopardize our own stability we may find ourselves supporting outworn ideas and discredited leaders who, in the hour of trial, will collapse like the weakened foundations of a building. This does not mean that we have to "embrace" the Communists or "be soft" toward Russia and China. We have our own ideas and our own way of life, and it is our right to defend them and foster them by all the means at our disposal. But it is dangerous for us to imagine that our denunciations, or even our use of the atomic and hydrogen bombs, would cause other peoples to abandon their ideas and their way of life if these seem necessary or desirable from their point of view. It might help us to remember that the embattled opposition of the *ancien régime* and, after the defeat of Napoleon, of the Holy Alliance and Metternich's police, proved unable to stem the tide of revolution and nationalism which transformed the face of Europe and whose consequences we are still feeling today.

Second, once we have made the effort of facing reality, we must go on to the next move, which is very difficult for

anyone who suffers from schizophrenia, from the inability to choose between alternatives: we must learn to make decisions without constantly wondering what would have happened if only we had decided to do things differently. Every mature individual must take far-reaching decisions at many turning points in life. The individual who achieves the highest degree of serenity is the one who, after having made up his mind on the basis of the best evidence available at that time, seldom or never looks back, does not brood about might-have-beens, refrains from hindsight speculations. As a nation, we have proved peculiarly vulnerable to the dangers of trying to make policy by hindsight.

The unending debate about Pearl Harbor and Yalta, the pros and cons of what happened in China, appear wholly incredible in other countries—with the possible exception of Russia, where leaders who were accused of having taken the wrong turn were forced to make public confession of their alleged guilt and to suffer appropriate punishment. If other nontotalitarian nations had acted as we did, Mr. Attlee should have questioned the patriotism of Churchill in "selling Britain down the river at Yalta," and Sir Winston should have accused Attlee of "losing" India, Pakistan, Burma and Ceylon; the French should have brought to trial those among them who involved France in the costly war in Indo-China or, alternatively, those who now urge France to pull out of that war; and the Germans and Japanese should have charged with treason the fellow citizens who had dragged them into wars that encompassed their defeat.

To justify this battle of charges and countercharges, most of which future historians will have the temerity of regarding as fantastic, some Americans have not hesitated to rewrite the history of the past twenty years, very much as the Russian Communists rewrote the history of their party. And so great has been the confusion of thought precipitated by fear of communism, and even more by fear of not being thought virulent enough in denouncing Russia and Communist China, that few voices have been raised in this land of high literacy to question the way in which recent developments familiar to all of us who can read are being reinterpreted to fit the political exigencies of the moment.

Decisions Without Fear

Unless we learn to take decisions today, no matter how mistaken they may appear in the light of new developments tomorrow, and to assume, or have the elected representatives of our people assume, responsibility for decisions taken in good faith without fear of reprisals, we face a complete paralysis of foreign policy. For who can predict today, when Roosevelt, Truman, Marshall and Acheson are being burned in effigy for their past actions, how soon another turn of the wheel may bring to the bar of public opprobrium President Eisenhower and Secretary of State John Foster Dulles for such measures as aid to Franco Spain, support of the European Defense Community, or the demand that Germany and Japan rearm? If rational consideration of complex and highly controversial issues is to be discarded, then we may soon be back in the primitive stage when statesmen consulted the entrails of animals before embarking on weighty ventures.

And, third, once we have made the two efforts of facing reality and accepting the consequences of decisions we take as a nation, we must accept the fact that the United States is not alone in the world. It would obviously be both convenient and pleasant if, every time a crisis arises anywhere in the world, this country could arrive on the scene like a beneficent Superman, armed with out-of-this-world wisdom, and impartially solve all problems, heal all wounds, satisfy all aspirations, and then retire from the scene amid the plaudits and thanks of the multitude to await the next call to duty.

But this is again a childish vision of the world—a vision we must outgrow if the United States is to act its age. There is much we can do to help improve political, economic and social conditions around the globe—and much we have left undone because the task seemed too onerous, or might cut athwart our national interests, as in the case of tariffs and immigration. But—and if this be a platitude it is a platitude that cannot be repeated too often—other peoples, even nations that seemed peculiarly akin to us, like Canada, have traditions and habits of thought different from our own. They are glad to receive aid from us, but only if our aid fits into the framework of their needs and plans for the future. Nor are they prepared to lick our boots, become our satellites, or transform themselves into carbon copies of the United States.

The Instruments of Democracy

If subservience is the price of American aid, which it certainly does not have to be, we shall find one nation after another, no matter how much in need of help, backing away from such a relationship; and the net result of a policy of blustering and domineering, which Mr. Dulles denounced in commenting on Senator McCarthy's reference to the "perfumed notes" Washington is purported to have sent to our allies, would be not that the United States would isolate itself from the rest of the world but that the rest of the world would leave the United States in isolation.

In short, a mature nation must recognize that the world is today, as it has always been since the dawn of history, fraught with difficulties and perils which must be confronted with all the courage and wisdom we can summon; that once we or our elected officials have taken decisions, we are free to subject them to the democratic test of political discussion but not to opprobrium and punishment for alleged mistakes pointed out in an atmosphere of hindsight; and that we must formulate and carry out policy not in a vacuum controlled solely by the United States, but in a world of many nations of which we are but one, albeit one of the most powerful—a world where consultation, cooperation and give-and-take, not domination and coercion, are the instruments of a nation dedicated to democracy.

Lesson

THE testing done, he stands in awe
Who felt the silent whips,
And comes to terms with moral law
Instead of grips.

MARGARET EVELYN SINGLETON.

FEBRUARY SURVEY OF BOOKS

New Wearer of the Mantle

A Theology of the Living Church. *By L. Harold DeWolf. Harper, $5.00.*

IT WILL NOT be easy for many contemporary Americans, especially younger thinkers, to read L. Harold DeWolf's *A Theology of the Living Church* as an isolated work by a capable theological writer. One reason is that it is published in the same year that marks the passing of three outstanding thinkers, two of whom were also teachers of the author. Edgar S. Brightman was the first to go, followed by Bishop Francis J. McConnell and Albert C. Knudson. As always when one generation drops its mantle, those who have been helped by those men cannot but wonder who will be worthy to wear it.

Prof. DeWolf is, by my reckoning, a third-generation Boston University philosopher and theologian. He was taught by both Knudson and Brightman, and they together with Bishop McConnell were among the most brilliant students of Borden Parker Bowne, the father of the Boston school of thought. The philosophy of Christian theism has had no greater proponent in America than the three men who passed on in 1953. Literally thousands of young men found intellectual salvation through them. Their passing left an aching void. Historically it is not usual for outstandingly brilliant men to leave worthy successors. Those interested in the Boston school of thought know that DeWolf was promoted from the department of philosophy to the chair of systematic theology vacated by Knudson, and they will rejoice now at the new evidence in this book that he wears the mantle with grace and a rugged independency.

To have written a one-volume treatise on systematic theology is in itself an unusual achievement in our modern world, but to have done it so well as in this case is truly remarkable. One is hard put to it to discover any serious omission of subject matter common to such works, although readers will often wish that the author could have expanded the treatment.

The literary qualities are arresting. In almost no instance must one read a sentence twice to understand what is meant—even when the profoundest and most difficult problems are dealt with. This quality alone will go far toward making an actuality of the author's (and the publisher's) hope that this volume will help to bridge the chasm between technical theologians and the pulpits of America, and between theologians and pulpits on the one hand and serious-minded laymen on the other. DeWolf believes that a theologian should be understood.

I have connected DeWolf with the personalistic school of thought in Boston University. In a way this is unfair to him, for he claims that personalism is not a presupposition of his theological thinking. In fact, the terms "personalism" and "personalistic" do not appear in the index, and the latter appears only once in the text. In a footnote he says: "I maintain a personalistic philosophy and the position taken here is coherent with such a metaphysics. However, it will be noted that such a metaphysics is not presupposed in this volume."

Various interpretations will be made of this. Some will see it as an admission that personalism shares so many of its beliefs with other species of idealism that it could not be presupposed as a distinct system of thought. Others will see it as an admission that Christian theology is independent of all philosophical systems. Still others will see it as excellent strategy to refuse to attach a theology written for a wider circle to the presuppositions of a narrower circle. And still others will surely find it an interesting project to read this book with the intent to determine how many of the author's theological judgments turn on philosophical acceptances that are peculiarly personalistic.

These possible reactions are not suggested as criticisms, nor to mislead the reader, but to direct attention to the radical position which the author takes relative to the theological task. His method is to take nothing for granted. Theology is said to be a "critical discipline." "It therefore behooves the theological writer who intends to 'test everything; hold fast what is good,' to say so clearly from the beginning." This purpose keeps him from using the firm convictions gained in philosophy as presuppositions in theology. But this does not mean that he assumes a radical disparity between theological method and philosophical method. He knows only one method—the "critical"—and that is to be applied everywhere. The data to which this method is here applied are found in "the experience of the Christian community."

There are many who say that loss of certainty is the chief characteristic of our age. How does DeWolf meet this problem? By frankly admitting that "absolute, proved certainty on any problem concerning reality is not attainable." To this should be added a second proposition: "complete skepticism is an absurdity which it is impossible to maintain." The conclusion to this chain of reasoning is: "It is unreasonable to demand absolute proof before believing." Such is the conclusion from reason, which he defines as "any mental activity self-directed for the purpose of attaining truth."

Revelation is defined as "any activity of God by which truth is disclosed to human persons." Have we more certainty from this source? Since both general and special revelations are made *to* man, they must be received and interpreted, and so may be misinterpreted by finite minds. Nevertheless men are obligated to "rational faith" and to "strong faith." DeWolf's readers can hardly miss the passionate conviction with which he holds the Christian faith, and the forceful way he defends it against what he considers irrational interpretations.

One would like to comment on every chapter and section, but that is not feasible. The one place where this reviewer profoundly regrets the limitations (probably imposed by the publisher) is in that portion which deals with the person of Christ. Perhaps DeWolf has said all that can be rationally presented and apprehended. I wish he could have commented on Paul's statement that "God was in Christ." Another omission is any reference to Schleiermacher's historically influential words: "To ascribe to Christ an absolutely powerful God-consciousness and to attribute to him an existence of God in him are exactly the same thing." It hardly seems possible that one who holds to an immanence philosophy would reject Schleiermacher's and Paul's words because of any supposed pantheistic implications, and DeWolf saves so many religious values in his treatment of the person of Christ that one hesitates to say it is not enough. What I feel actually is that he should now present an extended Christology as his next major work. In the meantime, there could hardly be a better text in theology, nor a better source book for pastors, church school teachers, and laymen who seek more knowledge of our Christian faith.

R. Eugene Gilmore.

Creative Teaching

Higher Education and the Human Spirit. *By Bernard E. Meland. University of Chicago Press, $4.00.*

THIS is a book on the essential nature of education, which attempts in a vital way to present the basic procedures of thinking in the educational process and the elemental nature of the human spirit with which education must deal. Dr. Meland is not content to conceive of man, for the purposes of education, solely as fact-finding or even as fact-interpreting mind. Man is spirit, and spirit includes mind. It is to the culture of the human spirit that education must give itself.

But any effort will fail, according to Dr. Meland, unless the men who direct the educational process are amply aware of the importance of the human sensibilities and appreciative consciousness and will acquaint themselves with the means for disciplining and maturing the human spirit, not in its narrow rationality but in its totality as spirit.

Emphasis on the inadequacy of education which sees man exclusively as mind and the curriculum as the enthronement of the sciences is not new, but the author's significant contribution to educational thought is his wise redefining of basic terms, his staking out of new areas for vigorous investigation, and his brave new insights both into the fundamental questions which education must ask and ask again and into the search for practical ways of applying a philosophy of education, when

adequately formulated, both to the structure of the curriculum and to the ways of the classroom.

In the chapter "The Nature of Thinking in Education," Meland has dug deep. There is no disposition to minimize the importance of descriptive analysis and factual knowledge but rather to insist that the nature of thinking is not limited to these patterns. Thinking can range all the way from "survival thinking," which is our commonest form of intellectual activity, through "survey of experience," "critical appraisal of experience," the relation of facts and observations in order to create a larger context of meaning (referred to as "constructive thinking"), on to "imaginative interpretation" and that level of thought which combines the several patterns in the effort to deal with "large-scale problems of human destiny."

It is the obligation of education to concern itself with imagination, the development of perceptive inquiry, the maturing of the sensibilities. These belong to the life of the human spirit, and through intellectual activity the spirit expresses itself.

The thesis of the book is that the philosophy of education must be fashioned to give large place to the appreciative consciousness as it operates upon the intellect, "informing and sensitizing its nurture." This can best be done, according to Meland, by restoring the humanistic studies to their place of supremacy. Therein lie the hope and the progress of the future.

But the restoration of the humanistic studies will be, not in their traditional framework of the Renaissance, but "within a contemporary context on which our most complete understanding of the emergence of the human structure of consciousness and its fruitions is available." What are these humanistic studies to which he looks with hope? All studies which focus distinctly upon the human dimension: the appreciative study of art, music, literature, worship, invention, and scientific discovery; studies "interpreting the circumstances, conditions, and the attending influences which illumine the creative labors of man"; as well as "studies analyzing and interpreting the moral, religious, political and philosophical ideas which have significantly shaped human thought and action." To these the author looks for the organizing core of the curriculum from which shall come the searching out and clarifying of "the meaning of man in his full stature as a human being."

Into this organizing core comes religion, not as an isolated discipline, but as an essential integrating factor in the culture of the human spirit. Religion in higher education, according to Meland, becomes "basically a problem in the nature of thinking." "Religious thinking is essentially reflective thinking—the kind of thinking that awakens sensibilities, wonder, discernment, appreciation, even reverence where it is proper, in the face of meanings which carry one beyond one's self."

One of the most significant sections of the book is the chapter in which the author outlines in fascinating detail and with attention to purpose, his own endeavors to teach in ways that would "reach beyond logic and reason to discernment which comes as a by-product of sensitive and disciplined appreciation." Philosophy of religion was the subject of the course, and any instructor in this or any allied field will read with delight Meland's autobiographical account.

These particular pages have raised for this reviewer the question, Why have so few teachers made honest attempt to share something of the impetus and the insight, as well as the philosophical premises, of their teaching? Of theory we have abundance; of autobiographical analysis we have far too little. The beloved Bliss Perry in *And Gladly Teach* has given us scattered glimpses into his rich understanding of the art of the classroom. William Lyon Phelps had no distaste for autobiography, but only infrequently did he reach deep into the assumptions which undergirded his success. More recently Gilbert Highet and Jacques Barzum have made passes at the theme, sometimes in the third person. But if Kittredge, Briggs, Tucker Brooks, Edward Scribner Ames—let the reader construct his own list of the heroes of the faith—had given us their own searching reflections on the genius of the classroom which was theirs, how much richer and wiser might we be! The query rises: Can genius analyze genius? Can the artist speak with authority on the nature of creativity?

Meland's volume is filled with quotable sentences. Implied in these words is the task of education as he sees it: "Part of the spiritual problem of the modern individual is that he has not confronted greatness in beauty or in goodness with sufficient force to feel their claim upon him and thus to sense a humbling before them which can be transformative and creative." One is reminded of Whitehead's call for the vision of greatness.

In asking for authoritative administrative leadership, Dr. Meland deprecates the worship of a misconceived democracy which counts noses at a time when conformity to integrity and principle is basic: "Democratic procedure need not imply the relinquishment of a unifying vision, thereby lapsing into an equalization of heterogeneous individualistic efforts or interests."

This is indeed an exciting book for any reader concerned with contemporary directions of higher education. It is not an easy book; several of the chapters are crowded with the author's erudition. It is not a pacifying book; no teacher whose imagination is caught by this thesis will ever come to his classroom with easy satisfaction in a job half done. Personal success in his world will recede with the reading, for the culture of the human spirit is not a job for a lifetime but for the generations. Nevertheless, he will be a wiser and more persistent and more appreciatively conscious teacher for having seen the new dimensions of the job. And for this he will thank the author. Dr. Meland is professor of constructive theology in the federated theological faculty of the University of Chicago. KENNETH IRVING BROWN.

The Fourth Gospel

THE GOSPEL OF THE SPIRIT. *By Ernest C. Colwell and Eric L. Titus. Harper, $2.50.*

MANY admirers of Ernest Cadman Colwell rejoiced when he left the presidency of the University of Chicago, for they felt that his removal to Emory University would give him opportunity to return to the fruitful scholarship revealed in his earlier books, *John Defends the Gospel, The Study of the Bible* and *A Greek Papyrus Reader*. This new book, produced in partnership with Eric Lane Titus, professor of New Testament in the school of religion at the University of Southern California, amply fulfills the expectation.

The brilliant and limpid style of the book makes the reviewer feel that he is once more in the atmosphere of Benjamin Bacon's seminar on Johannine literature. Contrary to the position taken by many writers on the Fourth Gospel, including the great Moffatt, Colwell and Titus defend the present order of the Gospel as correct and consistent with John's methodology as they set it forth persuasively in chapter 3. They allow for minor dislocations, but maintain that the Fourth Gospel is a carefully created work of art and that its pieces fit snugly together.

The essence of the Gospel they find in John 3:16, and comment favorably on the fact that those "who know little or nothing of critical historical methodology" rightly sense "the sublimity and truthfulness of these great words."

The authors recognize that the Fourth Gospel is not "historical," and maintain that a merely factual Gospel would be static, whereas the Fourth Gospel is dynamic "because of the doctrine of the Spirit." This does not mean that they minimize the importance of the historical Jesus as viewed through the synoptic tradition. They say that if the Fourth Gospel had presented a Christ different from the Christ of the Synoptic Gospels, it would have been rejected by the early church. John presents Jesus as he had been experienced by the church. The Spirit had invaded history in the person of Jesus of Nazareth, "and the same Spirit was creatively and redemptively at work in the Christian fellowship." If there had been no Christ such as the Christ presented in the Fourth Gospel, the first three Gospels would never have been written.

Jesus as John presents him is always masterful and in control of his destiny. He is not at the mercy of historical forces, but directs them to his own ends. Even in the scene before Pilate, Jesus is really the judge and Pilate is on trial. The symbol "Lamb of God" does not mean a propitiatory gift to an angry God, but God's persuasive gift to men.

The authors recognize the great influence of Greek culture, with its gnosticism and

mystery religions, on the form of John's Gospel, especially in the emphasis on resurrection and endless life. However, the content of the faith "grew out of the experience of resurrection, and the experience was dependent on the fact of divine life, rich and mighty, dwelling in the Jesus of history."

The climate of the Fourth Gospel, they maintain, is not congenial to legalism, authoritarianism or sacramentarianism. Verse-by-verse analysis might not yield these conclusions, but the authors maintain that one should always follow every episode through to its conclusion, for John usually holds his "punch line" to the end. They illustrate with John 6:51-63, where stopping at verse 51 would yield sacramentarianism, but the crucial verse is 63, which repudiates it.

Our authors make a great deal of the significance of John's omissions and prove the significance thereof. All humanism is exscinded. "Jesus as the Spirit makes possible Jesus as the Revelation. In this manner are brought together the two great emphases of the Gospel. Jesus is the true Revelation because the Spirit was given to him without measure." Men who found the Greek Mysteries fascinating, but also repulsive because of their excessive sacramentarianism and mythology, accepted John's Gospel as the answer to their needs. Men who were attracted to Gnosticism because of its efforts to give a rational interpretation of the universe, but were repelled by its intellectual exclusiveness, found satisfaction in the Logos become flesh in Jesus Christ. In like manner our authors feel that John's Gospel is most likely to meet the intellectual and spiritual needs of the 20th century. They present a powerful case.

NEIL CRAWFORD.

Christian Forces in Japan

THE JAPAN CHRISTIAN YEAR BOOK, 1953. *Christian Literature Society, Tokyo, $2.50.*

THE 1953 *Japan Christian Year Book* carries the story of organized Christianity in that country through 1952 and into the spring of 1953. It is a worthy successor to a long line of forerunners and a book that every student of Japanese affairs should have at hand.

The first part of the volume is as usual given to reports on political, economic, social and religious conditions in Japan. The chapters on political and social affairs, written by outstanding Japanese scholars, are frankly dubious concerning the country's future. In the section on the economic situation Carl Kreider, dean of the Japan International Christian University, gives the reasons for this as centering in "acute population pressure." This problem has been but little relieved by recent industrial activity based largely on support of military needs of the United States and the United Nations in Korea. "People do not wear or eat pig iron and steel ingots." The fact that Japan seems to have lost irreparably much of her former export markets for textiles and other peacetime manufactures makes the situation the more frustrating.

Religiously the people of Japan are turning back in large numbers to their time-honored Buddhist faith and Shinto gods. An interesting modern variation is seen in the number and popularity of new and peculiarly indigenous cults, some of which deify their founders. Some of these are boldly imitative of Western religious patterns.

Christianity is obviously stronger than before the war in its influence on Japan as a nation, but not notably so with respect to church membership. The middle portion of the yearbook contains illuminating reports on the various Christian organizations at work in the land, both those that are well integrated into Japanese life and those that clearly are not yet indigenized. Reference to the book's statistics indicates that there are only about two-thirds as many Protestant foreign missionaries as reported in the 1940 yearbook. However, these are from at least twice as many sending bodies. There are, moreover, many more missionaries who are listed as "independent of any society." This can only mean that there are fewer missionaries of the so-called old-line mission boards and agencies.

Only a few of the denominations which had missionaries in Japan before the war have as many there now, notably the Methodists, Presbyterians, Evangelical and Reformed, and Reformed churches. While these for the most part cooperate with the united Church of Christ, the Southern Baptists, who are not so related, have multiplied their missionary personnel sevenfold within these years. It is interesting, too, that there are several more Lutheran bodies from the United States and European countries, maintaining a total of missionaries four times the prewar Lutheran contingent. The Latter-day Saints, who had left the country long before the war, now have at least 70 single "elders" and "sisters" in Japan.

The Roman Catholic Church seems now to have 171,785 communicants, whereas the total of Protestants of all varieties is 234,286, according to a report from the religions department of the government's ministry of education dated December 1952. According to the same statistics, the Catholics have 1,695 foreign missionaries, the total of Protestants being given as 984. An interesting but incomplete list of the new groups which have sent missionaries to Japan since 1946 includes the following: American Soul Clinic, Conservative Baptist Missionary Society, Far Eastern Gospel Crusade, Four-Square Gospel Church, New Tribes Mission, Open Bible Standard Churches, South China Boat Mission, the Evangelical Alliance Mission (TEAM), Navigators, Watch Tower Bible and Tract Society (Jehovah's Witnesses), and Youth for Christ.

Directories of Japanese church headquarters and of other religious and social organizations, along with classified lists of Protestant missionaries, make the book a valuable aid to all mission-related agencies. On the other hand, the absence of chapters and statistics dealing as in former years with the Roman Catholic and Greek Orthodox churches is unfortunate. There is strong probability that at least one of these two bodies will have more to do with the future religious character of Japan than many of the others reported in this yearbook.

T. T. BRUMBAUGH.

Ways of Worship

CHRISTIAN WORSHIP. *By George Hedley. Macmillan, $4.50.*

A CO-ED sophomore inquired of the college chaplain, "Why should worship be a part of religion?" So her chaplain, George Hedley, already with a notable reputation for discussing involved issues in clearly written books that read fascinatingly, answers not only convincingly for the college student but practically for busy ministers and illuminatingly for interested laymen. Discarding technical language and not once trying to relate timeless worship to the current theological recrudescence, he treats of the usages of worship, their history and meaning.

Setting the acts of worship against the etymology of the word describing them (worship from worth-ship), Dr. Hedley says that "divine service then is declaring God's worth-ship in the united voice of his people" by means of liturgy and ritual (p. 3). With the art of an animated reporter whose knowledge is sure and whose scholarship is sound, he writes with freshness and imagination as well as with clarity and discrimination, exploring origins, tracing history, sketching development, and then suggests modifications or makes observations with reference to current practice.

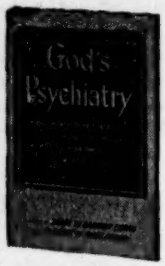
Major factors influencing contemporary forms are the old synagogue service, the Roman Catholic mass and Anglican morning prayer. Church buildings are still dependent on medieval Gothic, and too largely so; better if they made more use of contemporary architecture with its "clean lines and clear surfaces and crisp angles." Symbols, whether images, light, color or dress, and the Christian year, utilitarian in origin, have by long use acquired valuable meanings.

Praise, confession, enlightenment and prayer, "fitly framed together," comprise the structure of the service; and if any one of these is missing the structure is weakened. Music should be selected with reference to the service, the hymns offering praise to God in worthy texts and tunes and sung corporately as a communal pledge. Prayers should be both general and specific, real and relevant, carefully chosen or prepared so that "no important and immediate concern" of the worshipers "will be left unmentioned" before God.

The lessons rightly read, whether lectionary-appointed or especially chosen for the occasion, should provide significant religious instruction and be relevant to the

GOD'S PSYCHIATRY

by CHARLES L. ALLEN



Author of *Roads to Radiant Living* and *In Quest of God's Power*

Here are remedies for the ills of mind and soul that beset us all on occasion. The overall treatment prescribed is one recommended by many psychiatrists—a return to the faith, to the same trust that David placed in the Good Shepherd in his hours of penitence, prayer and praise. Specific prescriptions of Scripture readings, meditations and prayer are precise, simple, and effective, as Dr. Allen here testifies! $2.00

THE SALTY TANG

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by FREDERICK B. SPEAKMAN

Introduction by E. G. HOMRIGHAUSEN

Written in sharp, pungent style, these messages penetrate to the heart of man's needs, and answer the many questions that trouble his mind and soul. Dr. Speakman's subjects range through Gospel and story, each message pointing up a moral or truth so clearly as to compel the doubter to believe and the wayward to acknowledge his failure. Men and women, regardless of denomination, age, or reading habits will find this a book they "cannot put down." $2.00

THE MIRACLE OF THE CROSS

The Story of the Centurion

by ROBERT R. BROWN

This is the story of Calvary straight from an eyewitness, from Longinus, the centurion in charge of the Roman soldiers who put Him to death. Who could discuss with more authority the whole background, drama and aftermath of Calvary in the human soul? *The Miracle of the Cross* is not fiction, but Scripture-based devotional material filled with the inspiration of a deathless Christ and a questing humanity—a devotional book ideal for Lenten reading! $1.50

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theme of the day, and ideally one of them should contain the text of the sermon. The sermon, never more than 20 minutes in length, has an essential place in the service of worship to guide "coherently and constructively" the worthy emotions that belong to the acts of worship themselves. The author's conception of the sermon is that it is primarily to interpret religious truth in order to inspire faith and guide behavior. Even so, the sermon is "an integral and vital part of the total act of homage to God."

The communion, related to the old Passover and *Kiddush* and an extension of the Last Supper, developed early into eucharist and agape and later into the mass. It is a memorial and more, being a present reality in a spiritually timeless universe, the mystery of the Word made flesh, the renewal "for us of his eternal sacrifice once offered" (p. 202), and a testimony to the sacred fellowship of the faithful. Its consecration constitutes a miracle—not a "material miracle," but "a miracle to which all can testify who have known its reality for themselves" (p. 200). Dr. Hedley thinks the communion should be received at the altar by kneeling communicants and administered only by an ordained clergy, and that its observance should be at least weekly. He finds points of essential agreement between the Roman mass and the communion liturgies of Anglican, Lutheran, Methodist and even Presbyterian bodies, but he does not imply unanimity; rather he thinks there can be no expectation of uniformity of communion observance in the foreseeable future. This view of the communion, incidentally, excludes at least the Disciples of Christ, for whom the sacred observance is a continuing reminder not only of the Word made flesh and the suffering and death of the Savior, but also of the days of his flesh, his vital ministry, his resurrection and his abiding presence with his faithful. They regard its observance as a time of realistic communion with Christ and an experience of spiritual renewal, and believe that it can be administered by any devout Christian as expressive of the priesthood of all believers.

The best skills of both preacher and teacher appear in Dr. Hedley's treatment, the former when he deals with preaching and the Christian year and "Cradle to Grave"; the other in his careful definition of terms for the uninstructed (terms like basilica and chancel, Ash Wednesday and Maundy Thursday), the inclusion of many illuminating diagrams in the text and several useful charts in the appendix, and his incisive recapitulations of divisions and chapters. The book is not without traces of wit, as in the reference to "anAkronisms" when writing of that architectural monstrosity the "Akron plan."

In a book so largely devoted to the usages of worship, lest it seem that means are all-important, the author is careful in his closing chapter, brief but lucid, to insist that form is never used for its own sake but "belongs to, and as nearly as possible expresses, the meaning" of the worthship of God. "Beauty will do this better than ugliness, forethought better than improvisation, order better than confusion. What must be remembered always is that beauty, forethought and order in the service are not ends in themselves, but instruments toward our realization of God's presence among us, and in us" (p. 234).

Dr. Hedley has condensed a wealth of information about worship into interesting organization, fascinating to read; and he has done it without trespassing on the territory of any of the other recent and commendable publications in that field. Not theory historically sustained like Hislop's *Our Heritage in Public Worship,* nor a historical outline like Hardman's *History of Christian Worship;* not traditional treatment like Dom Gregory Dix's *The Shape of the Liturgy* or Evelyn Underhill's classic *Worship,* nor a theological interpretation such as Coffin's *The Public Worship of God* or Heiler's *The Spirit of Worship,* Hedley's *Christian Worship* stands in its own right as an interpretation of traditional usage and a guide to current practice in public worship.

G. Edwin Osborn.

How to Save Your City

Urban Redevelopment, Problems and Practices. *Edited by Coleman Woodbury. University of Chicago Press, $7.50.*

The Future of Cities and Urban Redevelopment. *Edited by Coleman Woodbury. University of Chicago Press, $9.00.*

BAGDAD's one through street is tied up morning and evening by traffic jams. Damascus has hired a city planner to save its antique treasures and to ease its growing pains. Cairo and Istanbul are having to contend with slums and the kind of people produced by slums. So the oldest cities in the world confront problems similar to some of those which face Los Angeles, Philadelphia or Kansas City. Everywhere as cities push their suburbs farther and farther outward, blight attacks and destroys the inner areas.

Redevelopment is the concept under which the city planners are bringing together their knowledge concerning what to do about this blight. These two books constitute the most comprehensive survey that has yet been made of American urban redevelopment. They assemble the best experience and the ripest reflection on why decay sets in and how to reverse trends which, if left unchallenged, make a wilderness in the midst of small as well as large centers of population.

Churches are only one of the institutions which suffer along with the community. The sad record of thousands of congregations, which flee from site to site pursued by apparently inexorable forces of disintegration, should make these books required reading for ministers, chairmen of property committees and church extension secretaries. Others who care about the survival of churches in cities can hardly neglect them. They are also of interest to home

owners and nearly everybody who wants to be intelligent about what is happening to our cities and their institutions.

These companion volumes bring together the results of a five-year study financed by a grant from the Spelman Fund of New York. It is fitting that they are published in Chicago, a city in which slum decay gallops while redevelopment crawls. These volumes analyze the growth of cities in relation to political and economic forces which have combined to produce 26 square miles of slums in Chicago and thousands of square miles in other cities. They pinpoint the spots at which the public must change its views if our civilization is not to die from rot in its urban heart. They discuss the values and behaviors which persons living in cities must learn to uphold. They report on what succeeds and what fails in local redevelopment programs.

These books should be of help to officials, civic leaders and investors, as well as ministers and professionals in city planning and redevelopment. They are written in clear, nontechnical language. The editor is Norton professor of regional planning at Harvard. He was director of the Urban Redevelopment Study, was formerly connected with the National Housing Authority and was director of the National Association of Housing Officials. The dozen or more specialists who collaborated with him to produce these volumes stand at the top of their new and very important profession.

HAROLD E. FEY.

From the Inside

THE RELIGION OF THE HINDUS. *Edited by Kenneth W. Morgan. Ronald Press, $5.00.*

THERE is nothing much that is new in this book. All the subjects treated here have been treated often enough before, some of them by highly competent scholars. Nevertheless the book is unique and a real contribution to an understanding of Hinduism, for it is an inside job. Probably, therefore, it lacks something of the strict objectivity of studies by non-Hindu scholars; but on the other hand, coming as it does from a number of Hindu scholars, all of them distinguished authorities, it undoubtedly makes Hinduism live for the reader as it seldom lives when described by an outsider. These men write not out of mere book knowledge—though of course they are thoroughly familiar with the written sources—but out of personal observation and experience of the religion itself as believed and practiced in India.

The plan of the book is this: Six well known scholars, all of them university professors, were chosen by Morgan on the basis of many interviews in which he sought to discover the men best prepared to contribute to the book. The whole book was then talked over with the several contributors, and assignment made as to what each should write. The six chapters are concerned respectively with the nature and history of Hinduism, the Hindu concept of God, the Hindu concept of the natural world, the role of man in Hinduism, the religious practices of Hinduism, and Hindu religious thought. Naturally there is not a little repetition and overlapping, but the total result is an unusually fine statement of the principal ideas and practices of Hinduism.

In addition, nearly 150 pages are given to selections from the Hindu sacred writings, preceded by a brief introduction to that literature. It does not pretend to be a fully representative selection. In view of the many good anthologies of Hindu literature that are available, I am not certain that it was necessary to include this section. I think I would have preferred additional chapters on other aspects of Hinduism that are treated only with the greatest brevity in some of the sections. Yet this particular selection does have value. It brings together those portions of the scriptures that are most commonly used, and an accompanying note describes the occasions on which each is used. Summaries of the great epics are given, but no direct quotations from them. This is true also of the Bhagavata Purana. The Bhagavad Gita is represented by fairly adequate selections, and a number of Hindu prayers are included.

There is a valuable map of India on the end papers showing the location of the major Hindu shrines. There is an excellent glossary—a distinct necessity, since the writers use many Sanskrit terms. And there is a good, though by no means exhaustive, bibliography. Altogether this is an excellent book and one that should prove very useful in courses on the history of religion. We should have books of this kind from other religions as well as Hinduism.

CHARLES S. BRADEN.

The King's Business

RURAL CHURCH ADMINISTRATION. *By Rockwell C. Smith. Abingdon-Cokesbury, $2.00.*

DESIGNED "to serve as a workbook for the town and country pastor," this book will meet a long-felt need both as a workbook and as a text for courses in rural church administration. While many denominational manuals have appeared on topics discussed here, this is the first text on the administration of the town and country church *per se*. It is a product of the author's experience as a rural pastor, as a student of rural society and its institutions, and as a professor of rural church administration.

The problems dealt with are those which the minister encounters in his role as an administrator. The book would be strengthened as a text if this role were more clearly defined and related to the other roles and activities of the rural minister. Inclusion of such material would relate church administration to the fields of social and business administration to which it is indebted and from which the author draws for many of his insights.

A suggested schedule is presented to help the minister in planning for private and family devotions, study, sermon preparation, calling, community responsibility and administration of the church organization. Study and use of such a schedule will be helpful as a job analysis.

An understanding of the structure and organization of the parish he serves is basic to the pastor's exercise of democratic leadership. Dr. Smith lists several guiding principles of help to the minister in his work with the church boards. He stresses the importance of a single unified and representative governing board which "should be organized in terms of a few basic functions of the church" such as membership and evangelism, missions, education and finance. The importance of developing mature and responsible lay leadership is underscored as contrasted with the view that "the minister's leadership of the group consists in getting them nominally to approve what he wants done."

Prior to a discussion of church finance Smith presents criteria for evaluating the program of the town and country church. The budget is to be planned around the program and people must be convinced that it is a good investment before they will support it. "Does the program provide some emphasis on all the elements of the Christian gospel? Does the program reflect the environment of the people? Is the program integrated with the general life of the community? Does the program take into account the special emphases of the denomination to which the church is related? Is the program as adopted and carried out arrived at cooperatively and democratically?"

Finance committees would receive inestimable help from use of the material on planning and raising the parish budget. Methods of estimating the financial resources of the church community and potential income are given. Practical steps in raising the budget by use of pledges and every-member canvass are listed. The building of the church budget can be an educational program toward understanding the mission and work of the church in the community.

Helpful suggestions are given in the areas of communication and publicity as well as church architecture.

In the last half of this helpful book the author discusses worship, the pastor's ministry in the home, his ministry to the sick and the bereaved, and his function as a counselor. While these latter topics may be discussed under the heading of church administration, this reviewer feels that they more properly belong to the minister as a counselor and a leader of worship. Students of church administration will find the first half of the book more helpful and usable than the latter half. Even so the entire book stands as a practical workbook. While it was prepared primarily for the rural minister and administrator of town and country church programs, it can be read and used with profit by many others.

VLADIMIR E. HARTMAN.

NEWS of the CHRISTIAN WORLD

Scores Evasion Of Race Issue

Presbyterian, U.S., Pastor Says School and Pulpit Must Change Tune if South Is to be Healed

RICHMOND, VA., Jan. 19.—Addressing the Richmond ministerial association (interracial) recently, John Marion, pastor of Bon Air Presbyterian Church (U.S.), depicted racial inequality as "a poison which for generations has sapped the south's intellectual and social vitalities." Noting that the south has claimed for almost a century that education will solve the race problem, Marion said: "A careful look at the job intellectual leaders, teachers, preachers, writers and editors have done can hardly fail to cast doubt on that claim." "Intelligent discussion of vital social problems is frequently sidestepped in southern colleges," he declared. "Such sidestepping lies back of many of the twisted attitudes and immature feelings that make 'civil rights' such a fighting phrase in the south today. . . . There are a few leaders who openly discuss the basic issues, but to the great bulk of the south's influential educators, the hard realities of Negro-white relations are gingerly skirted or openly tabooed as too hot to handle."

Bitter Medicine, but Good For the Patient

Mr. Marion insisted that while it is undeniable that Dixie is sick in mind and body, she is proving to a skeptical world that she can get well. "The time has come to see that we can no more meet and solve this problem by ignoring it in the classroom or the pulpit than we can wipe out the menace of communism by head-in-the-sand tactics. . . . The idea that both equality of opportunity and segregation can work in the same social order will be exploded only by a calculated and vigorous policy of scientific, courageous and unremitting education. . . . Such a doctrine may be a bitter medicine for our region, but the chances are more than good that Dixie would respond, slow as the convalescence might be."

Moderators Discuss Union Among Presbyterians

The idea of union of the three main branches of U.S. Presbyterianism took definite shape in discussions here Jan. 6 by the heads of the bodies concerned. Frank W. Price (Presbyterian, U.S.), John A. Mackay (Presbyterian, U.S.A.) and Samuel C. Weir (United Presbyterian) spoke at a meeting in Second Presbyterian Church, with F. H. Olert, pastor, presiding. All indicated that personally they favor the proposed merger, which would result in one denomination of over 3 million members. Each cited the contributions and heritage of his own group, and predicted that union ultimately will be effected. Said Dr. Mackay: "Union must come, because we cannot fulfill God's purpose unless we achieve a greater solidarity than we now have. . . . With the qualities of all three bodies we would be in an incomparable position to serve Christ in this crucial period." The merger can be consummated only after ratification by three-fourths of the presbyteries in the Presbyterian Church, U.S., two-thirds of those in the other bodies.

Hospital Report Shows Why Costs Are High

An indication of the costs and problems involved in operation of a large hospital is to be seen in the annual report of Richmond's finest hospital, which is connected with the Medical College of Virginia. During the fiscal year ending June 30, 1953, the hospital served 30,000 bed patients, 112,000 out-patients, and 40,000 emergency cases which were not admitted for further treatment. It had charged off more than $409,000 in unpaid and uncollectible accounts, had turned over to collection agencies $884,000 in accounts due on which it had "exhausted reasonable means" to obtain payment, and still closed the year with more than $1,380,000 owing it which it had not given up hope of collecting. In the case of indigent patients from Virginia, the state and counties of residence are supposed to pay half the hospital bills. But in many instances "indigency" is not indicated or determined, and the hospital must absorb the loss. It must do this also for "indigents" from other states who are victims of accidents in the Richmond area. The hospital points out that when people complain at the high cost of their own hospitalization they rarely take into account these additional costs which enter into the hospital's budget. The Virginia Medical College hospital occupies a new 17-story building with 650 beds, and two annexes, known as St. Philip's and Dolley hospitals, which have facilities for about 300 Negro patients.

And So Forth

Union Theological Seminary (Presbyterian, U.S.) here announces that 92 per cent of its $2,510,000 midcentury development campaign goal has been subscribed in the synods of Virginia (outside Richmond), North Carolina, West Virginia and Eastern Tennessee. The Richmond area is being asked for $150,000.

Gov. John S. Battle, whose term of office ended Jan. 13, has shown himself a man of firm decision who knows how to be right without being dogmatic. His main achievement has been advancement of Virginia's schools. He provided them with large appropriations for operating expenses and construction and gave renewed emphasis to the teaching of "fundamentals."

F. W. BURNHAM.

Launch 1954 Mission To Armed Forces

For the third year, Protestant pastors and other church leaders are engaged in a three-month preaching mission to members of the U.S. armed forces. More than 120 volunteers will conduct around 60 week-long missions at military bases in the program sponsored by the General Commission on Chaplains and the National Council of Churches' joint department of evangelism.

Dedicate a Bible House in Chicago

Michigan Ave. Building Has Space for a Chapel, Offices, Display Rooms—Launch Evangelism Project

CHICAGO, Jan. 15.—Chicago's first "Bible House" was dedicated recently. Participating in the ceremony were Adalbert R. Kretzmann, pastor of St. Luke's Lutheran Church and president of the Chicago Bible society; Werner W. Schroeder, donor of many rare volumes to the society's library; and Don Norman, executive secretary. Located on Michigan avenue's "magnificent mile," the new headquarters building was purchased last summer by the Chicago society. It has been reconstructed to provide space for offices, a chapel, an auditorium, a bookstore, an exhibition hall for the display of more than 200 rare Bibles, and a special room featuring a replica of the first Gutenberg press. Organized in 1840, the society has distributed more than 8½ million volumes of the Scriptures.

Pastor-U.N. Assembly Delegate In Demand as Speaker

Addressing the Chicago United Nations association Dec. 21, Archibald J. Carey, Jr., declared that "whether we want to accept it or not, [the fact is that] the United States is now the most influential nation in the world." "The effective discharge of our responsibility is the price demanded of us if we are to maintain our leadership," he said. Dr. Carey, pastor of Quinn Chapel (African Methodist Episcopal) here and for the past seven years a member of the Chicago city council, was the No. 1 alternate on the U.S. delegation to the eighth U.N. General Assembly. He served on the legal committee except for a period when he replaced Henry Cabot Lodge, Jr., in dealing with the question of the 12,000 Chinese Nationalist soldiers who fled into Burma in 1950. Since the U. N. session closed last month Carey has been in demand as a speaker before church and civic groups throughout the nation.

Stakes Chicago's Claim as Lutheran Center

H. Conrad Hoyer, executive secretary of the National Lutheran Council's division of American missions, reports that both geographically and numerically Chicago is the center of Lutheranism in this country. He says that—counting all branches—there are more Lutheran congregations and church members in Chicago than in any other U.S. city. [See The Christian Century for Jan. 13, p. 51.] He says that while New York city, Philadelphia, Minneapolis, Columbus, St. Louis and Rock Island, Ill., are usually thought of as "headquarters" of Lutheranism, Chicago's claim as a Lutheran center rests on "churches and people." And he gives statistics to substantiate that claim. Mr. Hoyer adds that the combined Lutheran memberships make up the largest Protestant group in this area, a group that is "often forced to operate in a denominational vacuum." He suggests that this

vacuum be filled by development of an all-Lutheran downtown service center similar to the centers which have been set up for members of the armed forces.

Illinois Church Council Gets Evangelism Grant

The Illinois council of churches has been awarded $15,000 to establish a department of evangelism. The grant came from the Moorman Evangelism trust fund established 12 years ago by the late E. V. Moorman of Quincy "to conduct and prosecute evangelism along interdenominational lines." A program of evangelism is being worked out by council officials in cooperation with denominational leaders.

U.S., Indian Agriculturalists Exchange Locale

A "two-way traffic" plan has been worked out for exchange of faculty members between the University of Illinois at Urbana and Allahabad Agricultural Institute in India. Four Indian specialists from the institute are now studying agricultural subjects and acting as consultants on the Illinois campus. Meanwhile, a dairy production specialist, a home economist and a county agricultural agent have gone from Illinois to Allahabad.

Radio Program Features Religion and Life

On Jan. 2 radio station WENR here launched a six-week series of programs featuring questions and answers on the Christian faith. Titled "What Do *You* Think?" the series is conducted by David Wesley Soper, chairman of the department of religion at Beloit College, Beloit, Wis., and author of the recently published *Major Voices in American Theology*. The programs are heard each Sunday at 10 p.m.

And So Forth

The Illinois department of insurance has authorized a $750,000 health center which will be operated here by the C.I.O. Amalgamated Clothing Workers for its members in this area. The center will be named in memory of Sidney Hillman, founder of the union, who spent his early years in Chicago.

Riley H. Pittman, acting head of Drake University's department of religion, has been named executive director of the Illinois commission on human relations.

The film "Martin Luther" closed its downtown run Dec. 24 after showing for five weeks beyond its original eight-week booking.

First Methodist Church, Evanston, began observance of its 1954 centennial year on New Year's Eve. The celebration will be linked with the World Council Assembly, whose daily worship services will be held at this church.

A "holiday center for world students" was sponsored by 29 local organizations here Dec. 17-Jan. 1. It provided a meeting place and hospitality for hundreds of foreign students in the area. Mrs. Amos Wilder was chairman of the project.

The National Hillel Commission has established at Northwestern University a memorial lectureship in honor of Solomon Goldman, the late rabbi of Anshe Emet Synagogue here. It will bring an outstanding lecturer in religion to the campus each year.

ALTON M. MOTTER.

PSYCHO-THERAPY and CHRISTIAN MESSAGE

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Albert C. Outler is professor of theology at Southern Methodist University. $3.50

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A PARSON PONDERS

Common sense is a contradiction in terms. Nothing is quite so uncommon as common sense. Appeals based on reason fail to reach a large part of the community. Evidence to this fact may be garnered in abundance by listening to the nonsense pouring from screens and loud speakers.

What then? Shall reason be thrown to the wind? Shall the policy of considered silliness become a settled program? In some circles this has already happened. "Come now let us reason together" has given way to the plea "Come now let us emote together." So called saints have come to look with suspicion on the appeal to common sense.

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"More than a Business—an Institution"

Charges Press Slights Religion

British Catholic Labor Leader Protests 'Boycott'—Interest Increases in Ministry of Healing

LONDON, Jan. 14.—Lord Packenham, a member of the former Labor government and a Roman Catholic, has protested what he calls a "virtual boycott" by the British press of religion. "Most people in this country would say that religion is the most important issue in their lives, yet this topic is excluded from the press by a kind of gentlemen's agreement," he says. "The press seems to be interested in religion chiefly when some scandal arises in connection with it, or when one of the great historic churches needs help to prevent a collapse." Lord Packenham insists that the stock reason given—that the public is uninterested—simply is not true. Few national newspapers quote from Sunday sermons, although local publications usually give good coverage of church activities. Journalists contend that churchmen do not realize that religion is a "minority interest" for the great bulk of the people and that the papers must speak for the majority.

Plan Simply Written Books On Christian Faith

To meet the needs of readers in Asia and Africa who are asking for clear, simple expositions of the Christian faith, the International Missionary Council will launch from its London office this year a series of "World Christian Books" under the editorship of Bishop Stephen Neill. Written by an international team of writers, the books will appear first in English, but it is hoped that they will eventually be translated into many vernaculars. They will run to around 20,000 words each and will sell for 2s (about 25 cents). Cooperating in the project are the United Society for Christian Literature, the Christian literature council of the British missionary societies, and the literacy and literature division of the National Council of Churches in the U.S.A.

Australian Coins to Resume 'F.D.' Imprint

Every British coin bears the letters "F.D.," for "Defender of the Faith," the proud title which Queen Elizabeth II assumed on her accession to the throne. Australia's new coins omit the letters. This has provoked the wrath of the Archbishop of Sydney. The Anglican *Church Times* points out that the faith the queen is pledged to defend is "Christianity according to the Anglican church." Roman Catholics say that since they now constitute one-fifth of Australia's population, the *Fidei Defensor* appellation is embarrassing to them. Be that as it may, on the next issue of Australian coins "F.D." will again appear, and the queen's intention to "defend the faith" will once more be clear to all.

Interest Grows in Ministry Of Healing

The London churches' council of healing reports a steady increase of interest in and understanding of the ministry of healing. The council organizes central public lectures in London, and this winter is stressing parochial work in the London area. Nearly all the denominations have committees concerned with this sort of work. The Methodists have a society for pastoral and medical psychology, the Quakers a spiritual healing fellowship. In order to regularize the growing ministry of healing and give it a recognized standing in the Anglican church, the Church Assembly has appointed a committee to "investigate and report." Many younger ministers trained in pastoral psychology are forging links with sympathetic physicians and psychiatrists.

Plans Under Way to Restore Spurgeon's Tabernacle

Spurgeon's Metropolitan Tabernacle, one of London's great preaching centers, is to have a revival of life under its vigorous young minister, Gerald B. Griffiths. The tabernacle's 5,000-seat building in south London was destroyed in air raids during the war. Now it is to be rebuilt. The plan is for a structure in which a congregation of 500 will feel at home, but which will accommodate 1,000 more when the galleries (built over rooms in the rear of the auditorium) are used. Underneath the auditorium will be space for modern Sunday school rooms. Spurgeon made his tabernacle a powerful center for evangelism of all kinds. Under his leadership it founded a theological college, an orphanage and numerous churches. The war robbed the tabernacle of 700 members, but its Sunday school has an attendance of 1,000 and there are five "mission stations." It is situated in a district which Griffiths says is in a state of "moral and spiritual bankruptcy."

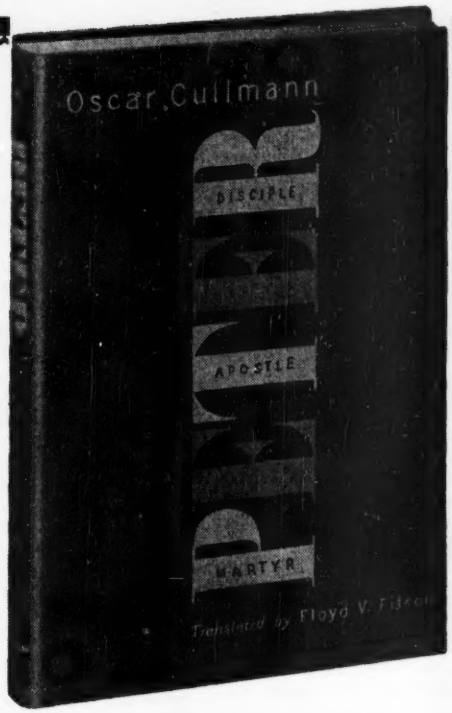
British Congregationalists Tend to Centralize

Word that the New York court of appeals has pronounced for the legality of the proposed merger of the Congregational Christian and Evangelical and Reformed churches in the U.S. has roused deep interest among Congregationalists here. The Christian Century's comment that the merger problem raises the issue of whether Congregationalism can ever be more than a "loose congeries of autonomous local congregations" has also evoked much comment. In England, Congregationalism seems to be trying to answer that question by centralizing its financial operations for maintenance of the ministry and provision for retired ministers. It has quite successfully centralized its responsibility for postwar reconstruction of churches and for church extension. All these operations provide a slow education in churchmanship. The process is changing the face of much of Congregational action and witness; significantly, many now speak of the "Congregational Church," not the Congregational churches.

And So Forth

The British and Foreign Bible Society lost its Bible House in Pusan, Korea, in the recent disastrous fire there. A quarter-million copies of the Scriptures were destroyed.

Geoffrey Bull, a young missionary in Tibet, has arrived in Hongkong after three years' imprisonment by the communist "liberation army." CECIL NORTHCOTT.



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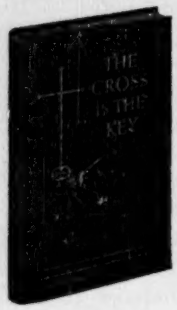

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Set Kirchentag For East Zone

Annual All-German Protestant Church Event Has Become Symbol of Unity and Revival

BETHEL-BIELEFELD, BRITISH ZONE, GERMANY, Jan. 11.—At a recent conference attended by both East and West zone members of the board of presidents for the Kirchentag—the great all-Germany annual church assembly—it was decided to hold the 1954 Kirchentag in Leipzig, in the Soviet zone, July 1-4. Reinold von Thadden-Trieglaff, layman who is president of the Kirchentag, was authorized to carry out the necessary negotiations with church and state authorities. In a New Year's Day radio broadcast, Dr. von Thadden spoke on the significance of this assembly. He stressed its importance as a means of uniting the members of the Evangelical Church in Germany across zonal borders. He warned, however, that we must not think of this great church event as merely an opportunity to serve the interests of peace between East and West. Far more important, he said, is its function as a spontaneous expression of the people's desire to have the church lead them in working out new social and ethical insights. He saw in the amazing growth of the Kirchentag movement from modest beginnings to its present tremendous force a desire of ordinary church members for a new way of life in the church, for an application of its teachings to their everyday activities. [On Jan. 22 the press reported that Premier Grotewohl has informed church authorities that permission to hold the Kirchentag in Leipzig has been withdrawn.—ED.]

Niemöller Finds New Spirit In East Zone Churches

Back from a week of lecturing and preaching in towns and cities in the Soviet zone, Pastor Martin Niemöller reports that he found congregations and pastors there possessed of a much freer and more unhibited spirit than was the case two years ago. He attributes the change to the "new course" adopted by the state authorities in regard to the church, and to a new determination on the part of churchmen to make the best of circumstances and set about doing what they can to improve conditions in their immediate vicinity. At Leipzig, Pastor Niemöller's lecture was carried by a loudspeaker from overcrowded St. Thomas Church to a university building and to the St. Nicholas Church, both of which were packed with listeners. As he left St. Thomas', thousands stood in the street and sang the hymn "Lobet den Herren" ("Praise the Lord"). At Dresden, 1,400 students from the Polytechnic Institute came out to hear Niemöller. There too his speech, repeatedly interrupted by loud applause, had to be transmitted to an overflow crowd in another hall.

Bishop Dibelius Preaches in 'New' East Zone Town

On Christmas Eve Bishop Otto Dibelius, president of the Evangelical Church in Germany, went to preach in Stalinstadt on the Oder, a new city of 7,000 constructed for workers in the East German Combined Foundry Works. (The population is expected to reach 25,000 when building is completed.) The town has a huge city hall and what is claimed to be the largest school in East Germany. Bishop Dibelius could not get permission to speak in the city hall, and the people's police ordered the two restaurants in a near-by village to refuse him their facilities for his address. At the last minute, however, the police relented and hundreds of people gathered in one of the restaurants to hear the bishop. Since permission to ring church bells was denied, the meeting was publicized only by handbills.

Debate Virtues of 'Christian' Vs. Secular Unions

The Evangelical Workers' International, of which the Evangelical Workers' Movement is the German unit, celebrated its 25th anniversary recently in Düsseldorf. Delegates adopted a resolution rejecting socialization but calling on workers to employ "genuine cooperation and coresponsibility" as a means of resolving social tensions. A lively discussion developed between those in favor of "Christian" unions and those who felt that withdrawal from the union movement as it has developed in Germany over the decades would be to destroy that movement's unity and hence its effectiveness. Said the former: "Today the issue is between Christianity and Marxism, and unions close to the Social Democratic party are at least in part Marxist." Said the latter: "Beware of haste in ruining what has served us well; let us make no premature decision." No definite stand was taken on this question. The delegates adopted a second resolution declaring that in all labor relations human dignity must be safeguarded and that the only possible basis for safeguarding it is the Christian faith.

And So Forth

It is now revealed that after the June 17 riots in East Germany, when Russian tanks had subdued the rebellion and its leaders had been arrested, Bishop Hornig of Görlitz went to the Russian commandant of that city and told him that the plight of the people was so desperate that the riots were not to be wondered at. Asked why he had not complained earlier, the bishop pointed out that neither the East zone government nor the Soviet commandants had listened to the voice of the church. An hour later he was instructed to put on paper for the Soviet commandant his suggestions for creation of a "new course of action."

The first German Autobahn (superhighway) mission was established last summer at Rhynern in Westphalia. Like the railway missions which the Catholic and Protestant churches have operated for decades, this pilot Autobahn mission will have both a Catholic and a Protestant social worker on round-the-clock duty to help travelers in need.

Albrecht Goes, pastor of a Württemberg parish who has made quite a name for himself as a poet, has resigned from his pastoral duties to give his entire time to writing. However, he has acceded to the request of Bishop Haug of Württemberg that he preach every other Sunday at a church in Stuttgart. FOCKO LÜPSEN.

Churchmen Praise Law Enforcement

At Annual Meeting, Iowa Council Lauds State Efforts, Commends Views of Eisenhower on Religion

OMAHA, Jan. 12.—At its annual meeting last week in Des Moines, the Iowa council of churches commended Attorney General Leo Hoegh for his law-enforcement program in the state. It also voted commendation of Pres. Eisenhower for his foreign policy and for his attitude toward religion and morals, "which provide the real foundation of liberty in this country." The two-day sessions were occupied by commission and department meetings, the executive committee meeting, business transactions and a noon luncheon addressed by Methodist Bishop Gerald Ensley. Loren E. Lair, executive secretary of the Iowa Christian missionary society, was elected new president of the council. Vice-presidents named were Bishop Gordon Smith of the Protestant Episcopal diocese of Iowa and Mrs. Edwin Zeller of Cedar Rapids, president of the Iowa council of churchwomen.

College of the Bible Changes Name to 'Divinity School'

On Dec. 9 the name of the College of the Bible (Disciple) of Drake University, Des Moines, was changed to "divinity school of Drake University." For 65 years before 1946, the institution operated as an undergraduate school of religion. In that year all undergraduate work was transferred to the department of religion in Drake University's college of liberal arts. Since then all work in the College of the Bible has been on the graduate level, with three years of study leading to the B.D. degree. Dean John E. McCaw says: "The new name is known and understood in theological circles as designating a school devoted to graduate study in religion. In addition, [it] reflects the total program offered by the contemporary seminary." Enrollment has grown from 45 to 76 in the past five years. Ten communions are represented in the student body.

Goodwill Industries of Nebraska Reports

William Ragolio, executive secretary of Goodwill Industries of Nebraska, announces that the organization's annual payroll is now $118,157. It returned to Omaha business $33,312 in the form of supplies and services consumed as operating expenses. During the past 20 years it has paid out more than $1 million in salaries to 12,000 handicapped persons, most of whom graduated eventually to regular jobs elsewhere. The three Goodwill stores now in Omaha had their start 20 years ago when a few Goodwill bags were placed in a basement. The movement was originated in Nebraska by Elmer E. Hosman, then pastor of Dietz Memorial Methodist Church. Mr. Hosman is now retired.

Religion to Have Role in Omaha Centennial

Omaha's centennial year, 1954, was rung in with church bells at 3 p.m. on

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Sunday Jan. 3. under the aegis of the religious participation committee. On that committee are Pres. Carl J. Reinert of Creighton University (Roman Catholic); Rabbi Myer S. Kripke of Beth-El Synagogue; Walter H. Traub, pastor of Kountze Memorial Lutheran Church; and Thomas R. Niven, minister of First Presbyterian Church. Several of the civic events scheduled to be held during the centennial year will highlight religion. Among them are a religious "forum of the future" led by Ignatius Gannon, Rabbi Abba Hillel Silver and Theodore Parker Ferris. Religious presentations will be given on Sunday evenings next summer on the "theme center" stage accommodating 200 persons and surmounted by a birthday cake, which will be erected in Turner park.

Nebraska Church Leaders Plan Journeys Abroad

Methodist Bishop H. Bascom Watts of Nebraska, Mrs. Watts, Mr. and Mrs. Charles W. Mead of Omaha and Mrs. Wayne Harrington of York, Neb., are to sail Feb. 4 for a trip abroad, during which they will visit several European countries and inspect Methodist mission fields in North Africa. Mrs. Mead is a member of the Methodist Board of Missions' executive committee. . . . Glen Marshall, pastor of Pearl Methodist Church here, will exchange pulpits next summer with W. J. Smart, pastor of Temple Methodist Church, Taunton, Somersetshire, England. . . . Lawrence Acker, pastor of First Lutheran Church (Missouri Synod) here, and Mrs. Acker will make a four-week air tour of the Holy Land beginning late in March. Mr. Acker will be chaplain and lecturer for a group of 50 people making the tour, which was arranged by the Lutheran Laymen's League.

And So Forth

After picking up Thanksgiving collections from along the highway routes running into Omaha, Lutheran laymen loaded 33½ tons of clothing into three boxcars here for shipment to needy areas of Europe and the Far East.

Seven hundrel young people gathered at University Christian Church, Des Moines, on Nov. 27 for a rally addressed by Wilson Cheek, national director of the United Christian Youth Movement.

H. G. Cattau, for the past seven years pastor of Zion Lutheran Church here, this month becomes executive secretary of the Lutheran service society of New York state, with headquarters in Buffalo.

Frank Laubach, famed literacy expert, was the featured speaker at the statewide rally sponsored by the Nebraska united Christian youth movement at Trinity Methodist Church, Lincoln, during the Thanksgiving recess. W. Bruce Hadley.

Greek Evangelical Church Passes Up Evanston

The Greek Evangelical Church has decided not to send delegates to the World Council of Churches' Evanston Assembly in August, Religious News Service reports. The decision was made because the church "finds itself in a state of persecution instigated by one of the member churches of the World Council"—a reference to the Orthodox Church of Greece.

Swedish Theology Termed Illiberal

Bishop Runestam Publishes Analysis of Trends—Denmark, Norway Still Rent by 'Eternal Life'

Roskilde, Denmark, Jan. 4.—In a recently published booklet Bishop Arvid Runestam of Karlstad, Sweden, deals with the state of theology in his country today. He characterizes the present situation as one of "antiliberalism, antipietism and highchurchism." The liberalism which he sees under attack is the idea that man can dispense with revelation and choose whatever ideas satisfy his own criteria. This, Runestam says, was the view espoused by theologians and church historians of two or three decades ago. Modern Swedish theology does not question the substance of the faith; hence most of the younger pastors can be classed as "antiliberal." The bishop sees today's "antipietism" as "very Lutheran" because it appears to defend the "grace alone" idea. What God has done and what God does is what is being preached, not what man must do. Modern theology as represented at the University of Lund is seen by Runestam as a sharp reaction against the findings of psychology and pedagogy. He calls it an extreme *theology*.

Sees Growth of 'Tendency Toward Rome'

As for today's "highchurchism," Bishop Runestam ascribes its advance to that feeling of spiritual vacuum "which seems to grow in proportion to the progress of technology and social welfare." He says the lack of spiritual authority in modern life has awakened a "tendency toward Rome." This seems a queer thing to say in Sweden, which lately celebrated the 400th anniversary of the Reformation leader Olaus Petri. But it is agreed that the Word does not hold the same authority in our time as it did in Luther's day. This may explain why in the Church of Sweden, as well as in many other parts of Protestantism, interest in the high church movement is steadily growing. One would hope, however, that this does not mean that the authority of the Word is to become less than that of the church.

Church of Finland Parishes Need to be Divided

Archbishop Salomies reports that in general the Church of Finland's parishes have come to have so many members and extend over so great an area that it is difficult for pastors to maintain personal contact with their parishioners. Contributing to this situation was the transfer of the population of the Karelian peninsula when that area was given over to the Soviet Union after the Russo-Finnish war. The members of the 45 Karelian congregations were simply added to already existing congregations in other parts of Finland. This means, for instance, that the average size of congregations in the diocese of Tammerfors is 11,000 members. Forty-five new congregations would have to be organized to bring the average membership down to

7,500. And the Church of Finland simply cannot afford the cost of such an operation. In the diocese of Kuopio, 21 of the 79 parishes cover so large an area that, while they do not have too many members, they need to be split up to insure more effective pastoral service.

Denmark Torn by Debate On Nature of Heaven

As readers of The Christian Century know, the past year has seen violent theological debates in Denmark and Norway on the subject of eternal life. They began in Denmark, where Dr. Lindhardt, a professor of theology at the University of Aarhus who occasionally preaches on Sunday, declared that one should not conceive of heaven as a place where he will meet his loved ones again. [See The Christian Century for March 25, 1953, p. 365.] He ridiculed the ideas expressed in the usual funeral sermon. Naturally his remarks caused much agitation all over Denmark, and the question of eternal life came up for discussion on many occasions. Greatest protest came from laymen; obviously, the professor had touched a sacred spot in the average man's belief. "Letters to the editor" in the press demanded to know how it happened that a man with such beliefs as Lindhardt entertained was allowed to continue preaching in the Danish Evangelical Lutheran Church. Now the Danish bishops have spoken. They say that although Lindhardt is a "poor theologian" whose teachings arise from his many theological misconceptions, none of the nine bishops will vote to keep him from preaching in the Church of Denmark. Why? Because the Danish Evangelical Lutheran Church is the church of the people, so it must never become a "narrow" church; and because "a confession has no meaning if it is not free."

In Norway, the Dispute Centers on Hell

In Norway the agitation rose a little later in the year after a radio speech by Prof. Ole Hallesby, president of the Norwegian Inner Mission, the "revival wing" of the Church of Norway. [See The Christian Century for March 25, 1953, p. 366; June 24, 1953, p. 748; Jan. 13, p. 35.] The conservative theologian said: "Many who 'know they are converted' must know that in case they die now, they will go directly to hell." Many listeners were quick to express their disgust with what was said. One who did so was Bishop Schjelderup, the well known theologian, who wrote impulsively in an Oslo newspaper: "The teaching of eternal infernal torment does not belong in a religion of love." The discussion raged on. As in Denmark, the question arose whether a man who expressed such opinions as Schjelderup should be permitted to stay on as a bishop of the Church of Norway. Hallesby's followers charged that the bishop had been unfaithful to his ordination vows. Now Bishop Berggrav has declared that although Bishop Schjelderup has "set himself on the outskirts" of the Evangelical Lutheran Church of Norway by his unorthodox interpretation of Scripture, he has not placed himself entirely outside it. He adds a warning against "too legalistic" an interpretation of the confessional writings.

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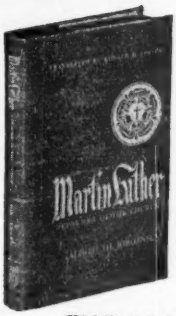

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Union Seminary Gets Own Home

Mexican Protestant Institution Lays Cornerstone for First Campus in 36-Year History

MEXICO, D. F., Dec. 31.—A 36-year-old dream is coming true for Union Theological Seminary here—the dream of a home of its own. The cornerstone of the first unit on its new campus—a dormitory for male students—was laid Nov. 21. The simple ceremony was attended by professors, students, alumni and friends. The three-story dormitory will cost about $100,000. It will provide living quarters for 64 students and for two professors and their families. There will also be annexes for a library, private chapel and other facilities. Three houses for professors will soon be added to the campus, and classrooms and the main chapel will come later. Leopoldo García Ehlers, the architect, who is the son of a former Methodist pastor, hopes to have the dormitory ready for occupancy next summer. Funds for this and the other units are being raised among friends of the seminary and of missionary work in Mexico. Main donor so far is the Missouri conference of the Methodist Church.

'Wandering Seminary' Finds a Home

Union Seminary was founded in 1917 under the presidency of John Howland. Cooperating in its establishment were Congregationalists, Disciples, Methodists, the Society of Friends, and the Presbyterians, U.S. and U.S.A. Later the Presbyterians withdrew. Since its founding the seminary has wandered from place to place, occupying rented houses and hastily adapted church annexes without ever finding a suitable plant to settle down in. Recently it has been using space in the Gante Methodist Church for classrooms and administration. Men students have been living in a small church annex in a suburb; women have been boarding with families in the city. Thus opportunity to develop a real community life has been denied the students. All friends of the seminary hail establishment of the new campus as marking an end to this unfortunate situation.

Seminary Appoints New President—Dr. Díaz

The cornerstone laying took place in connection with the seminary's commencement exercises, held Nov. 20-23 in association with the Methodist School for Deaconesses. The seminary graduated 3 men, the deaconess school 6 girls. Baccalaureate addresses were given by Apolinar Zambrano R., dean of students, and Benjamin Alvarez of the Presbyterian Church of Mexico. Highlight of the program was the conferring of appointment as president emeritus on Milton C. Davis, a member of the Missouri Methodist conference, who has headed the seminary since 1931 and is now retiring because of ill health. It is mainly due to Dr. Davis' endeavors that the bulk of the funds for the new seminary building has been raised. Prof. Juan Díaz G., for many years director of the seminary's rural church

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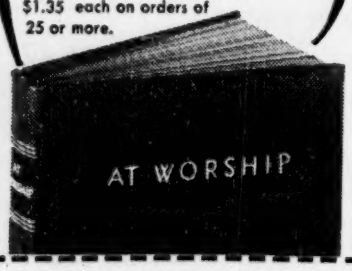

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department, has been appointed to succeed Dr. Davis as president. Prof. Díaz is a graduate of the seminary; he has also taken special work in the U.S.—at Garrett Biblical Institute and Drew Theological Seminary.

Jesuit Warns of Protestant Activity Among Workers

Carlos Aguirre Sodi, a Jesuit priest who has spent several months in Mexican workers' camps in the United States, declares that "the anti-Catholic poison inoculated by American Protestantism" comes home with the workers when they return from across the border. Fr. Sodi made the charge in the Dec. 3 evening edition of *Ultimas Noticias*. U.S. Protestants are "very active, sparing no expense in order to carry on their work," he says. In the hope of converting the Mexicans to their particular views, the various Protestant sects flood the camps with Bibles and tracts and gifts of many kinds, "even women and music." Fr. Sodi's charge, which is contained in his report to the metropolitan diocesan authorities in Mexico City, seems to contradict the statement made a while ago by a delegation of Mexican priests who were sent by the hierarchy here to minister to the *braceros*. (See The Christian Century for Nov. 4, 1943, p. 1272.) That delegation reported that Protestantism is failing to make any gains among the people in the camps.

Mexico Moves to Stabilize Her Economy

Official figures released Dec. 15 put Mexico's national budget for 1954 at more than $561 million—almost $78 million above that for 1953. Every item is assigned a larger appropriation than last year. At the head of the list is communications (including roads), which will get a fifth of the total. Then, in order of priority, come public debt payments, education, hydraulic resources and national defense. As the year closes, everything seems to indicate that Mexico's currency will stand its ground as over against the U.S. dollar. There may be minor fluctuations—e.g., between 8.60 and 8.65 pesos per dollar. During 1953 there was a marked decrease in our tourist traffic, which is an important though not the main source of the nation's dollar reserve. The year saw determined efforts at economy on the part of the government, particularly in the field of public works, where the previous administration had shown a tendency to spend liberally. Prices were generally kept stationary; before, they had been skyrocketing. The present trend seems to be toward a sober, balanced economy.

And So Forth

A delegation of six students, accompanied by a senior counselor, is representing Mexico at the second leadership training conference of the student Christian movements in Latin America. It is being held at the Evangelical Seminary in Matanzas, Cuba.

Recent visitors to Mexico: Stewart W. Herman, Latin American secretary for the Lutheran World Federation; Glenn Clark, author and devotional leader, and Mrs. Maxine Nelson of Evanston, Ill., who publishes Dr. Clark's books in Spanish.

G. Baez-Camargo.

Memphians Seek Spiritual Renewal

Year-End Rally Is Attended by White Protestants—7,000 at Church of God in Christ Convention

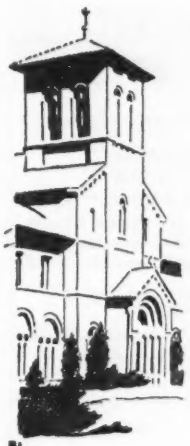
Memphis, Jan. 18.—Memphis' recent "spiritual renewal" rally grew out of the idea of Jere Crook, a local layman, that Memphians of all races and faiths should meet on New Year's Eve to pray for the peace and freedom of the world. Clergy and lay people of many groups attended the early "exploring sessions," but somehow as planning progressed all but white Protestants dropped out. Negroes were excluded when the city auditorium was chosen as the site of the rally; a municipal ordinance forbids nonsegregated audiences in civic buildings. Asked to hold their own counterpart to the auditorium session, the Negroes refused. Then the fundamentalist "Teenagers for Christ," who had engaged the auditorium for a New Year's Eve service featuring a 16-year-old preacher, refused to cooperate with the larger enterprise even though their preacher was accepted as the evening speaker. Finally the "spiritual renewal" rally was postponed till Sunday afternoon Jan. 3. Over 5,000 Protestants representing 153 local congregations attended the rally in the auditorium, which seats 8,258. About 3,000 of them signed cards promising to pray daily "that God may so transform my life in all its ways that I may become increasingly, through faith in Christ, a more effective instrument of peace and freedom for all mankind." The newspapers gave more space to the rally than to the city's Billy Sunday or Billy Graham revivals.

Church of God in Christ Meets for Three Weeks

Seven thousand delegates from 3,000 congregations attended the 46th annual convention here of the Church of God in Christ (Negro), which was founded in Memphis in 1895 by C. H. Mason, then a Baptist. The sessions in the 8,000-seat auditorium in the denomination's headquarters building began late in November with three days of fasting and prayer, and ran 24 hours daily for three weeks. In elaborate ceremonies, including a parade of 1,000 ministers and an address by the mayor of Memphis, the name of South Fifth street, on which Mason Temple fronts, was changed to South Mason street, in honor of the 87-year-old founder of the church.

Hold Annual 'Plant to Prosper' Contest

Year's end saw the culmination of the *Memphis Commercial Appeal*'s 20th annual farm forum and "plant to prosper" contest. The Negro ("live at home") division banquet brought to Booker T. Washington high school here nearly 600 of the 59,000 farmers in four states enrolled in the contest. Chief speaker was S. A. Owen, Memphis pastor and president of the Tennessee (Negro) Baptist convention. Cleveland Vaughans of Arkansas won the sweepstakes prize of $300 in the Negro farm-owner



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class and Willie Lee Wells of Tennessee the tenant-farmer sweepstakes award of $150, while 148 shared $1,710 in other awards. The white division banquet was held in the city auditorium Dec. 17; attending were nearly 800 persons from the 57,000 families enrolled. Ezra T. Benson, secretary of agriculture, was to speak, but when a last-minute cabinet meeting kept him in Washington his address was read by J. Earl Coke, assistant secretary. In the white division, Ludwig Kovach of Missouri won the farm-owner sweepstakes award of $500 and Paul White of Tennessee the tenant-farmer sweepstakes award of $250. Lonnie McCrory of Mississippi won the home-improvement award. Other prizes—merchandise and cash totaling $2,925—were given. Four farm girls and one boy shared prizes for essays warning against the use of coal oil to start fires in rural homes, a practice on which the *Commercial Appeal* wages continuous war.

Mississippi Plans Private Schools—if 'Necessary'

In mid-December the Mississippi legislature voted to abolish the state's public schools if the Supreme Court should rule against segregation. Addressing the special session of the legislature, U. S. Sen. John C. Stennis insisted that such a move at the present time is premature. He said that the legislature's efforts to equalize its racially segregated public schools will have "great and favorable weight and influence" on the Supreme Court's decision. In Tennessee, Gov. Frank Clement has indicated in an official statement that he does not share the conviction of leaders in Georgia, Mississippi and South Carolina that public schools should be replaced by private institutions in the event of a nonsegregation decision by the Supreme Court.

Negro Leaders See End to Segregation in Schools

Discussing "Next Steps in Public Education in the South" in the Negro group at the recent meeting here of the Southern Association of Colleges and Secondary Schools, Pres. Mordecai W. Johnson of Howard University declared that "segregation is inconsistent with the laws of this nation; we have got to get rid of it entirely, and the Supreme Court will get rid of it." Replying to the oft-repeated prediction that abolition of segregation will precipitate a storm of violence, Pres. Charles S. Johnson of Fisk University said: "I believe there will be compliance without resistance by a large proportion of the affected states if the Supreme Court outlaws segregation."

And So Forth

The Memphis housing authority's report, issued Jan 12, reveals that of the 3,390 families (13,413 persons) occupying its dwelling units, 2,463 are Negro. Of these families, 1,359 have widows at their heads, and 1,085 are receiving some kind of pension or public aid. Average annual income of the 3,390 families: $1,671.

When it was proposed to the all-Negro town of Mound Bayou, Miss., that white people be welcomed into it, Mayor B. A. Green replied: "We cannot see where we would benefit in any way from integration; we are just not interested in the proposition." MARSHALL WINGFIELD.

Hope to Restore Calvin Auditoire

Historic Church in Geneva Was Used by English Refugees—Preparations for Evanston Well Along

GENEVA, SWITZERLAND, Jan. 15.—A movement is under way among Geneva's Protestants to restore the old Auditoire of John Calvin. Situated beside St. Peter's Cathedral, the building was erected in the 13th century as a parish church, and through the centuries has been many times restored. In Calvin's day it was offered as a worship center to Protestant refugees from England and Italy. John Knox preached there 1556-58. At that time its English-speaking congregation numbered 300. There are 10 times as many English-speaking Protestants in Geneva today—members of Anglican, U.S. Episcopal, Lutheran, Quaker and Church of Scotland communities. It is hoped that restoration of the Auditoire can be completed in time for celebration next year of the 400th anniversary of the arrival in Geneva of the first Protestant refugees from the British isles, who were driven into exile by Mary Stuart.

Visser 't Hooft, Mackie Are Encouraged by U.S. Visit

Staff preparations for the World Council of Churches' Evanston Assembly entered the final lap this month. W. A. Visser 't Hooft and Robert C. Mackie, general secretary and associate secretary respectively, reported on their December visits to the United States in connection with preparations for Evanston. They are now guiding discussions making ready for the W.C.C. executive committee meeting to be held in Stuttgart, Germany, early in February. Visser 't Hooft reports encouragingly on his visit. He says everything possible is being done by U.S. church and government officials to assure the success of the Assembly. While points of tension are inevitable, he says, he feels that controversial issues have never been so clearly defined and understood by the American churches. He is sure the Evanston meeting will provide a first-class opportunity for constructive theological debate. The World Council officials were satisfied with the assurances given by U.S. authorities on arrangements for admitting to that country delegates from "controversial" areas.

Evanston Assembly Documents Nearing Completion

Among Evanston Assembly documents nearing completion are *The First Six Years* (a summary of World Council activity 1948-54), a series of "popular" pamphlets on the present work of the council, and a variety of ecumenical surveys and preparatory study material on the Assembly's theme and subthemes. Bishop Stephen Neill says that the final pages of the *History of the Ecumenical Movement* have gone to the printers and the book will be published in March. Its 16 chapters by 15 writers deal with many churches in various countries. The program for "accredited visitors" to the Assembly is being completed by

Howard Schomer, Congregational Christian representative in Europe, who has charge of this phase of the Evanston program. He has arranged a full schedule of worship, speeches and discussions geared into the plenary sessions of the Assembly.

Refugee Services Prepare to Speed Migrants to U.S.

With the new year, the eyes of all European refugee workers are focused on the United States. Hopes will rise and fall in relation to the actual admission of refugees into that country under the new refugee relief act. While waiting for technical snarls such as sponsorship and assurances to be ironed out, the World Council and Lutheran World Relief refugee services are hard at work interviewing prospective migrants. Dossiers of refugees must be on hand in New York if no time is to be lost once movement begins. A team of eight "dossier workers" from U.S. Lutheran churches met with L.W.F. officials here Jan. 8 to work out cooperative interviewing procedures with leaders of the German Evangelical Hilfswerk (relief agency). Members of the team will be stationed in Berlin, Hamburg, Frankfurt, Düsseldorf, Stuttgart, Munich and Salzburg. As the result of three months' intensive interviewing and dossier making in European countries and in Trieste, Turkey and Iran, the World Council's service to refugees has already dispatched 2,272 dossiers on prospective migrants to the Church World Service migration committee in New York.

World's Y.W.C.A. Launches Articles on Ecumenism

The World's Y.W.C.A. monthly magazine, published here, has launched a series of articles on the ecumenical task, which the editor says is "one of the biggest and hardest" that face the organization. The first article is by Madeleine Barôt, former Y.W.C.A. staff member who is now secretary of the World Council's commission on the life and work of women in the churches. Miss Barôt says that the so-called ecumenical bodies are not yet really ecumenical, but are working to become so. "We walk by faith, rather than by sight, not knowing when or how the promise of unity will be fulfilled," she writes. "That is why we hesitate to affirm that the Y.W.C.A. is an ecumenical movement, while at the same time we are bold in affirming that it *ought* to be." The second article, by Mrs. J. B. Calkins of the World's Y.W.C.A. executive, concludes that her organization's "way of working with people" contributes to the ecumenical movement chiefly in terms of "lived experiences rather than theological statements"—a contribution she declares is unique and important.

India Denies Entry Permits To Missionary Workers

After waiting here for some months with his family for permission to undertake industrial evangelism in India, Hendry D. Jones, a Presbyterian, U.S.A., minister, has been denied a visa, reportedly as a result of action "on the highest level." He has now left to study the possibilities for a similar program in Japan. Bryant Green, another Presbyterian, U.S.A., minister, has also been denied entry to India, where he hoped to carry on student work.

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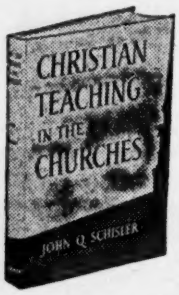

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